NATIONAL COUNCIL OUTLOOK

APRIL 1951

Women at Work

PUBLICATION OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.

Coming Events

World Council of Churches, Conference of U.S.A. Member Churches
Cleveland, Ohio, April 10, 11

Southwestern Regional Church Convocation
San Antonio, Texas, April 11-13

National Council of Churches, General Department of United Church Men, Executive Committee
Chicago, Ill., April 13-16

General Commission on Chaplains
Washington, D. C., April 18

National Council of Churches, Department of the Church and Economic Life
New York, N. Y., April 20, 21

National Council of Churches, Joint Department of Evangelism
New York, N. Y., May 4

National Council of Churches, General Department of United Church Women, Board of Managers
Buck Hill Falls, Pa., May 7-11

National Council of Churches, General Board
Chicago, Ill., May 16

Presbyterian Church in the U.S.A., General Assembly
Cincinnati, Ohio, May 27

National Baptist Convention of America, Sunday School Congress
San Francisco, Calif., June 6-10

American Baptist Convention
Buffalo, N. Y., June 11-15

National Council of Churches, Executive Staff
Lake Geneva, Wis., June 14-18

Association of Council Secretaries, Annual Meeting
Lake Geneva, Wis., June 18-23

National Council of Churches, General Board
New York, N. Y., July 18

Moravian Church
Dover, Ohio, August 28-September 5

Eighth Methodist Ecumenical Conference
Oxford, England, August 28-Sept. 7

National Council of Churches, General Board
New York, N. Y., September 19

National Council of Churches, General Board
Atlanta, Ga., November 28

National Council of Churches, Joint Department of Evangelism
New York, N. Y., December 7

Vol. I, No. 4, April 1951

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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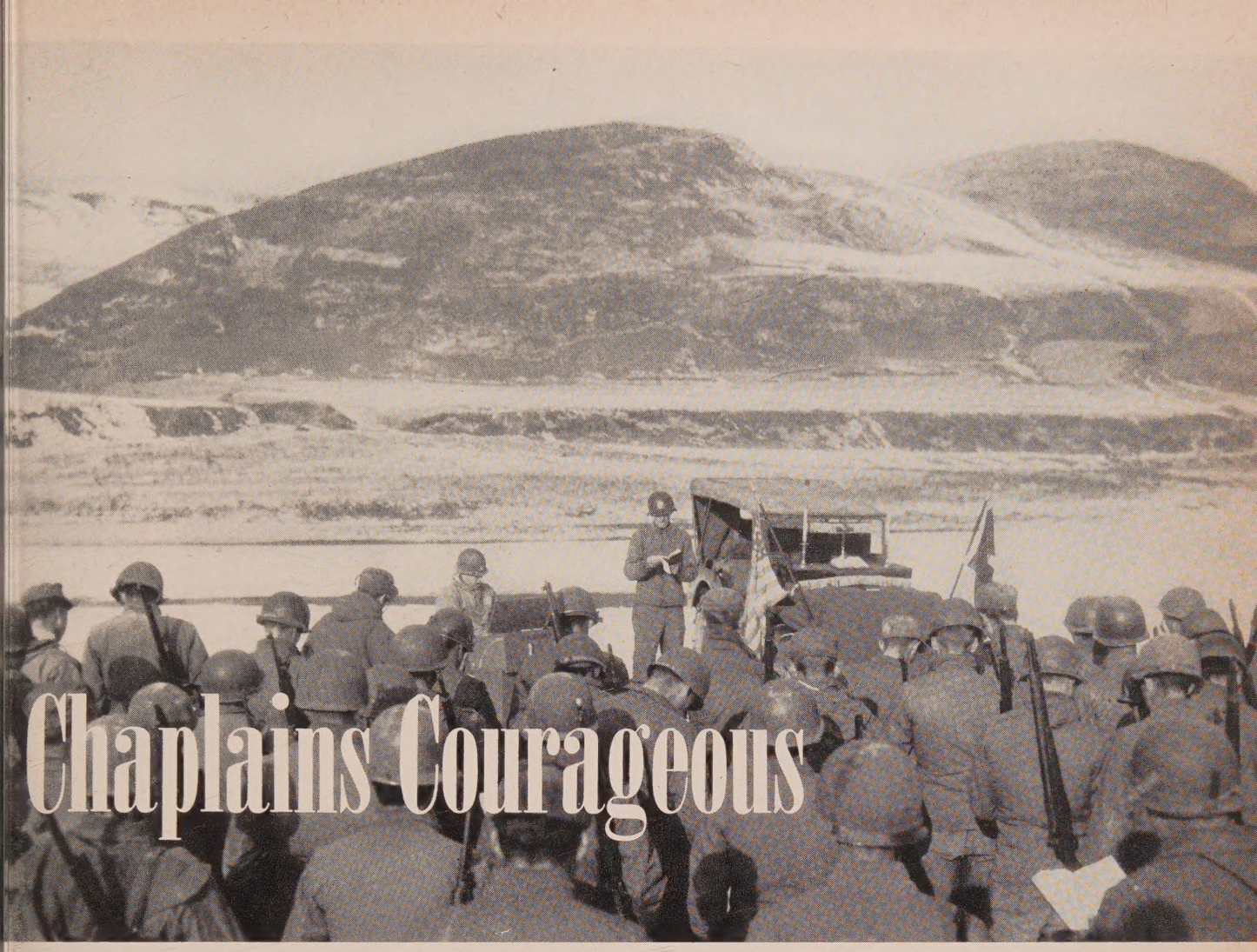


Chaplains Courageous

They Wear the Khaki of Combat But All Are Men of the Cloth

THE next time you go to church take a good look at your pastor. Then, in your mind's eye, picture him with a week's growth of beard . . . his eyes heavy with weariness and rimmed by dark circles . . . slogging along in the mud with greasy dungarees . . . his feet encased in gunny-sack tied with string.

Picture him moving up and down a battered convoy of trucks, jeeps, ambulances, tanks, and infantry as it inches its way over icebound roads, under enemy sniper and mortar fire.

Watch him as he stops to reassure and comfort a badly frightened G.I., heat a tin of rations for a weary soldier, or hold an impromptu service for a dying Marine. That is your combat chaplain.

Ask the Marines who brought out the wounded from Yudam-ni how often they saw "the preacher." Ask the Marines of the Fifth Regiment how often they saw Lutheran Chaplain Orlando Ingvoldstad of St. Paul. They'll tell you.

They'll tell you how he insisted on giving his last pair of dry socks to a G.I. with frostbitten feet, and of forcing a wounded man to take his warm life-saving sleeping bag. Not that he really needed it. Because the Marines will tell you Chaplain Ingvoldstad seldom napped as they broke out of the trap at Chasin Reservoir.

IF YOU ask Chaplain Ingvoldstad, the father of four boys, how he felt being a "fox hole" partner to the Marines, he'll say:

"I felt this was where I was really needed. The duty was difficult and dangerous but I hope I was able to relieve some of the suffering and misery by bringing to the men the strength of God."

He might not mention it. But Chaplain Ingvoldstad was also with the Marines when they stormed ashore at Inchon. Going in with the first assault waves, he was wounded by shell fragments while naval guns were laying down a barrage to clear a path for the advancing forces.

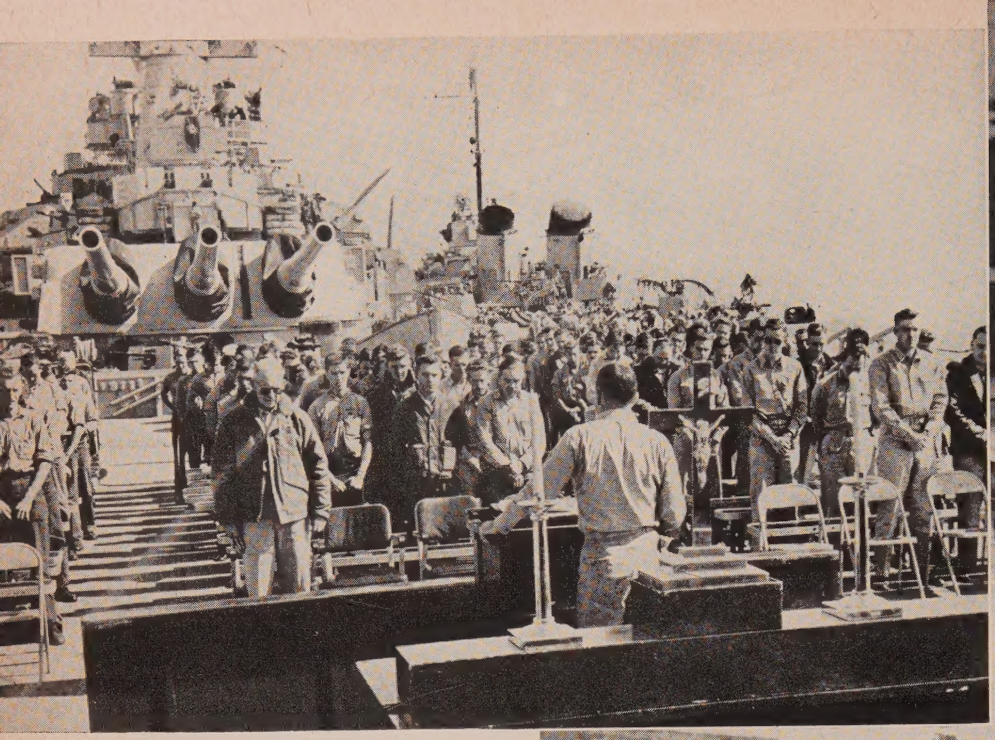
In a letter to Rear Admiral S. W. Salisbury, chief of Naval Chaplains, he reported that the battalion aid station where he worked with the wounded was as close as 100 to 150 yards from the front and under frequent fire.

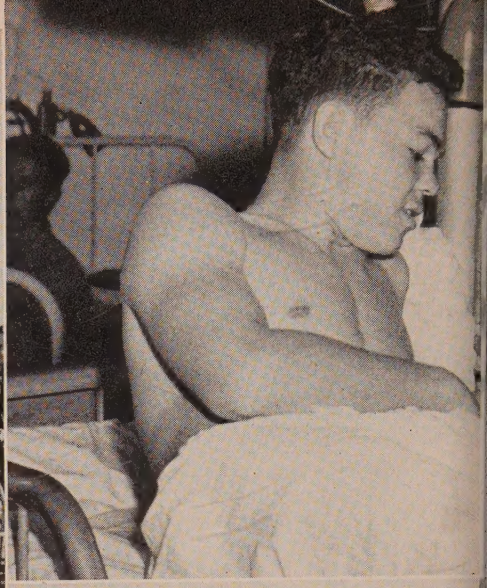
"I can truthfully say," he wrote, "that none of our wounded have left the zone of action without being seen by a chaplain."

CHAPLAIN INGVOLDSTAD is typical of the several hundred Protestant chaplains now serving with our armed forces in the bitter Korean war. The exact number is a military secret.

The stories of these brave men provide a dramatic testimony to the mission of the Church as it seeks to serve all men in all places.

For the chaplains are primarily the church to the service men and their





surest link to home and loved ones. The G.I. has the assurance that his chaplain will follow him wherever he goes . . . whether into a rugged assignment in front line combat, hazardous sea duty, or "boot camp" in the states.

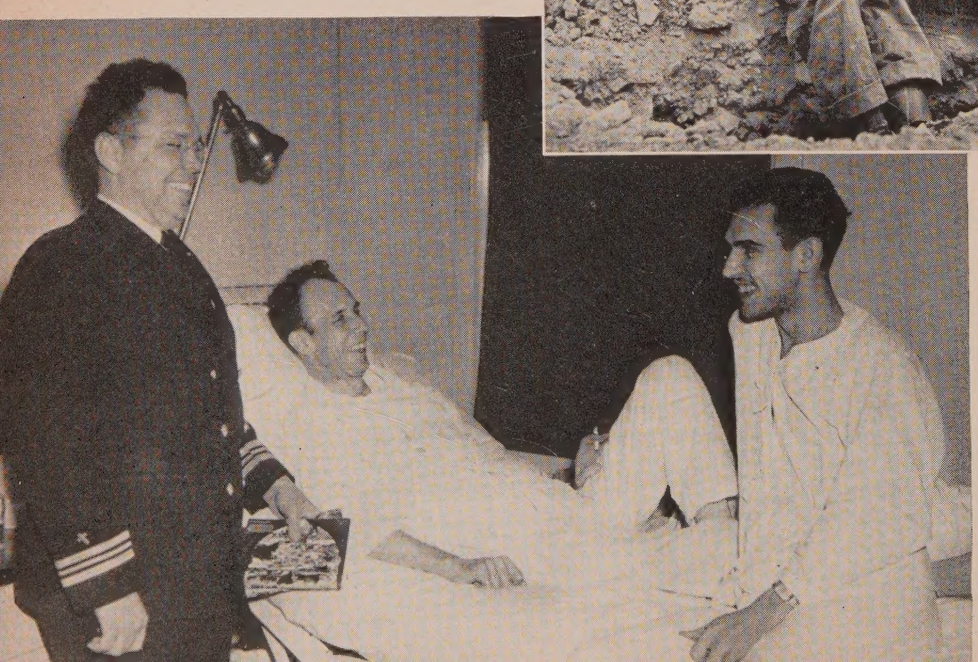
He knows, too, that the chaplain will be exposed to the same danger as himself. And in Korea he has seen both his G.I. buddies and his chaplain killed by enemy bullets.

Every month that goes by sees chaplains being cited by the services for extraordinary heroism under fire.

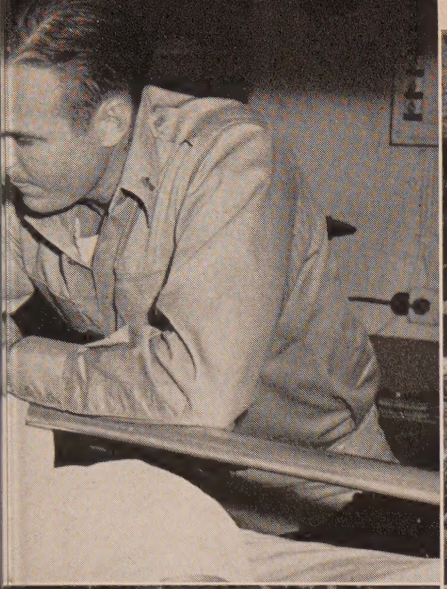
Typical were the six chaplains commended by the Army last December; each exposed himself to enemy fire without concern for personal safety.

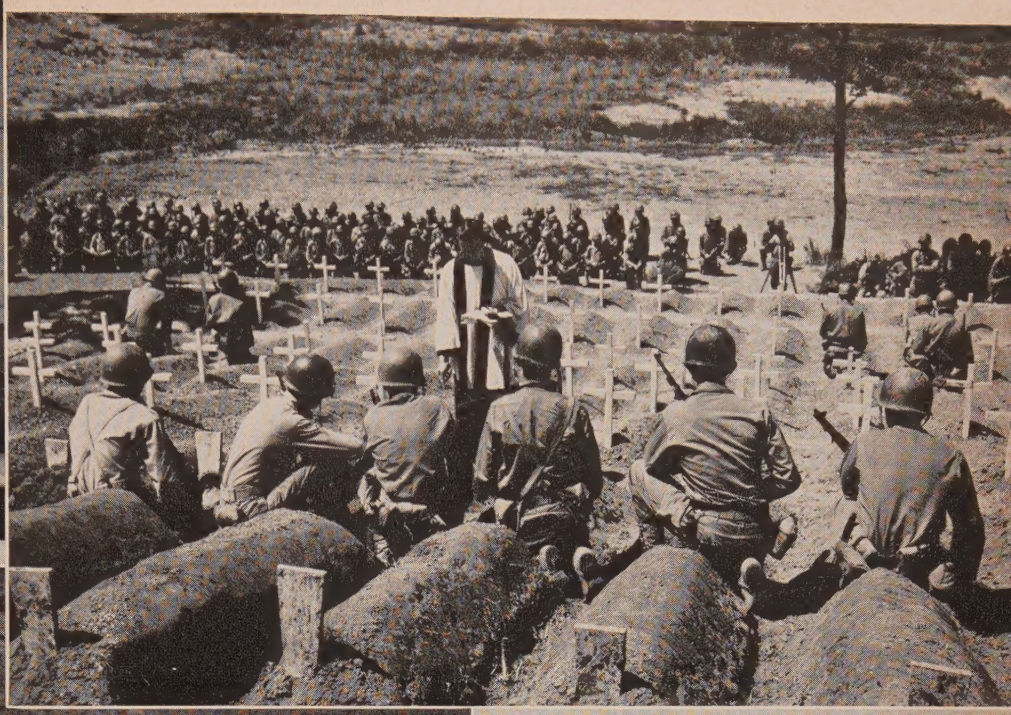
They included Chaplains John S. Hinkel and Ray D. Seals, Methodists; Deyo J. Williams and Michael E. Reynolds, Southern Baptists; Clayton

(*Continued an Page 6*)



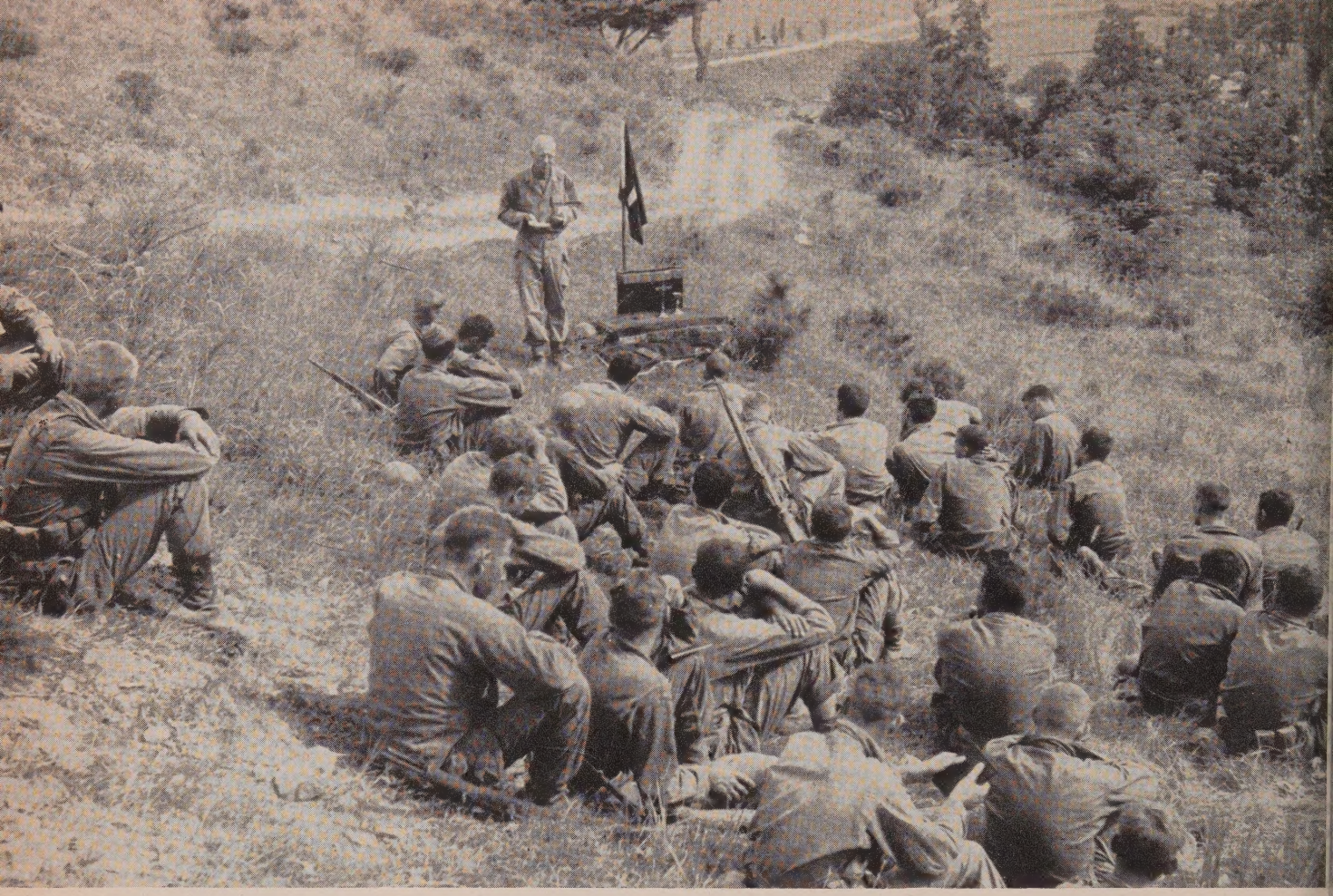
(Top center) Chaplain John E. Zoller of the U. S. Navy gives counsel to a crew member in sick bay aboard the U.S.S. *Philippine Sea.* (top left) Church services are held off the coast of Korea under the big guns of the battleship U.S.S. *Missouri.* A Navy destroyer has pulled alongside to participate in the worship. (above) At a remote outpost in Korea Chaplain John A. Deveaux of the U. S. Army conducts religious services for two soldiers while a third stands guard against enemy attack. (left) Servicemen in hospitals all over the world are cheered and given spiritual inspiration during their convalescence by the visits of chaplains such as this one, shown here chatting with two of "his boys."





(top) Marines in Korea bow in memory of their comrades. (above) The chaplain can be found in the front lines with the wounded. (above right) Rear Admiral Stanton W. Salisbury, chairman of the Armed Services Chaplain Board. (right) Chaplain Orlando Ingvoldstad shown with Rev. and Mrs. Lee, pastor and assistant pastor of the Central Presbyterian Church, Hagaru-ri, and Lt. Col. Ray Murray, commanding 5th Marines. This was before Chaplain Ingvoldstad accompanied the Marines on their ill fated offensive in North Korea.

Photos for this article are courtesy of the Army, Navy and Marine Corps.



At the front lines in Korea a chaplain conducts church services near Tuksong-dong.

C. Shepard, American Baptist Convention, and Rufus A. Cooper, A.M.E. Zion Church.

ONE of the most significant developments to come out of the Korean war has been the decision to establish a chaplain corps for the South Korean Army. This is the first time in history such a step has been taken.

The plan, which was announced this February, calls for the recruitment of sixty Korean chaplains to serve Christians in the Korean armed forces. Of these, 10 will be Methodists, 20 Presbyterians and 30 Roman Catholics.

The corps will function in much the same way as our own chaplaincy service, although the Koreans will keep their civilian status. It is a joint project of the Korean government and the U.S. Army.

The chaplaincy service, which in this country dates back to 1789, is a unique laboratory in which to practice inter-faith cooperation.

Nowhere is this better demonstrated than in the "basic" training of the chaplains.

AT Carlisle Barracks, Pa., where the men of the cloth don khaki for the first time, you are likely to find a Methodist minister, a Roman Catholic priest and a Jewish rabbi poring together over an army field map.

You will probably see a Lutheran pastor quizzing a Southern Baptist on the fine points of military courtesy, or in the evening hear a lusty quartet made up of a Roman Catholic and an Episcopalian priest, a Disciples minister and a Jewish rabbi.

Theology, of course, has no place in the school, since the pupils are all ordained clergymen, approved by their respective communions.

The chaplains are frequently reminded that the chaplaincy is merely to extend the church and synagogue into military life.

The five-weeks course covers army organization, customs and courtesies of the services, military law and even a brush with map and aerial photograph reading.

Courses in counseling and "character guidance" play an important part. The chaplain is entrusted with the task of installing morals and good conduct in the minds of the recruits at all training centers.

THE recruitment and training of the chaplains is a notable example of interdenominational and inter-faith cooperation. Each denomination has its own unit for the certification of chaplains. Thomas A. Rymer is director of the General Commission on Chaplains, with headquarters in Washington, D.C. This is the interdenominational agency through which the denominations stimulate recruitment and set standards of educational and spiritual fitness for the chaplaincy service.

While each of the three services has its own division for chaplains, the over-all coordination of the chaplaincy service is in the hands of the Armed Services Chaplain Board, of which Rear Admiral Stanton W. Salisbury is chairman.

Speaking of the chaplaincy service at the constituting convention of the National Council of Churches in Cleveland, Chaplain Salisbury explained the chaplain as the "living representative of Him whom we call Master."

"In fact, the chaplain is in truth a missionary to the largest and most responsive mission field in the world today.

"By deed and word, by precept and example," he concluded "the chaplain will endeavor to bring light to those in darkness, knowledge to the ignorant and salvation to the lost."

"Good-will Mission" Outlines Church Needs in Korea

A CALL to Korean Christians abroad to return immediately to the aid of their country is being sounded by two Korean pastors here on a visit.

They are Dr. Kyunki J. Lew, acting bishop of the Methodist Church and Dr. Kyung-Chik Han, Presbyterian pastor and chairman of the Emergency Committee of the National Christian Council of Korea.

The arrest and massacre of clergymen and leading Christian leaders by communist troops has left Korea critically short of Christians to perform urgently needed services, the two pastors say.

Dr. Lew said that Christian workers are needed for service in hospitals now filled with the maimed and wounded, in the large prisoner of war camps, and among the more than 4,500,000 refugees and thousands of war orphans.

The inability of missionaries to enter the country makes it all the more necessary for Korean pastors and Christian workers to return as soon as possible to their homeland, Dr. Lew emphasized.

The two Christian leaders are here as the official delegates of the National Christian Council of Korea. They will spend six weeks in the United States and Canada, conferring with leaders of denominations and mission boards and in telling churches and the public about the situation in Korea.

The two clergyman at a press conference held by the Division of Foreign Missions of the National Council unfolded a tragic story of widespread arrest and killing of clergy and Christians by communist troops, and of the destruction of churches and institutions.

Reporting on the persecution of Christians in North Korea, Dr. Han said U.N. forces had learned that about 75 per cent of all clergymen in North Korea had been kllled or taken captive.

In Sunchun, considered to be one of the most Christian towns in North Korea, Dr. Han reported that more than 40 church elders and deacons had been rounded up in a valley and shot down by the communists.

Dr. Lew reported that "more than half of our ministers are without Bibles or Testaments. The American and British societies have printed thousands of replacements, but we have no means of transportation."

Religious publications are desperately needed to re-educate North Korean refugees now living in South Korea and islands south of that country, the bishop said.

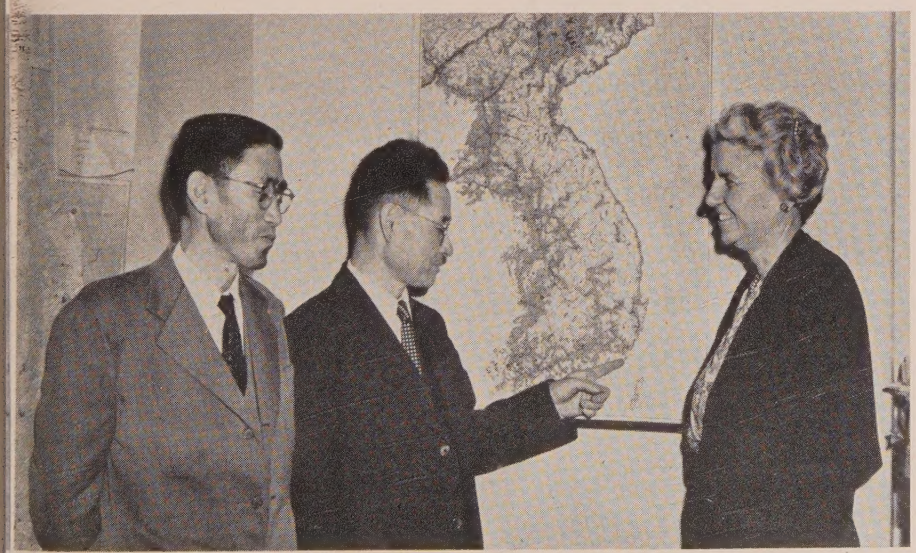
Dr. Rowland Cross of the Division of Foreign Missions reported that 20,000 hymnals are being gathered in this country for shipment to Pusan to relieve the critical shortage.

Dr. Lew said mission boards in the United States have been generous with gifts of food and clothing, "but we still need more."

"We know that churches in the United States are ready and willing to give us additional material aid, but we must find ships to transport the food and clothing to our country," the bishop said.

One of his main projects while in this country will be to make arrangements for cargo space on a Korean-bound freighter in order to return personally with relief goods to his country.

Both clergymen were residents of Seoul before the communists overran the capital and forced them to flee south. Their families also escaped and are safe. Dr. Han's wife and son live in Pusan and Dr. Lew's wife and two daughters and son are living in Los Angeles, Calif.



Refugee center off tip of Korea is pointed out by Acting Methodist Bishop Lew to Miss Margaret Billingsley. Dr. Kyung-Chik Han came here with the Bishop.

New "World Day of Prayer" Head Named

Mrs. John M. Irvine

MRS. JOHN M. IRVINE, of Wexford, Pa., has been appointed as chairman of the World Day of Prayer Committee by the General Department of United Church Women of the National Council of Churches.

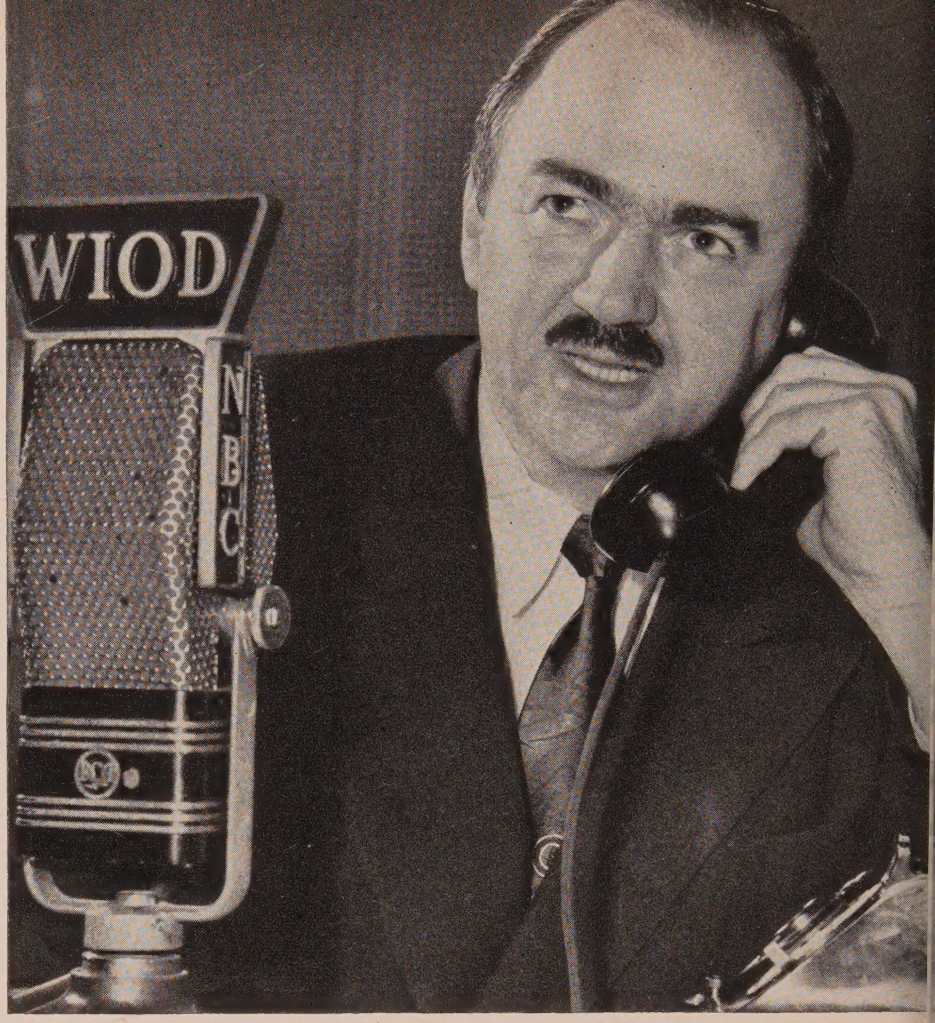
As a successor to Mrs. Welthy H. Fisher, of New York, she heads a national committee with which 16,000 American world day of prayer groups are affiliated.

Mrs. Irvine, a native of Warm Springs, Va., was a delegate of the Presbyterian Church U.S.A. to the first Assembly of the World Council of Churches. She is a past president of the National Council of Presbyterian Women.

A member of the executive committee of the Division of Christian Life and Work of the National Council, she is also one of the division's representatives on the General Board of the National Council.

BEATA MUELLER

The Pastor's Study



REV. ROBERT B. GIFFEN

Pastor Finds As Much Interest in Soul-Searching as Song at Midnight

AT THE hour around midnight, a good many people are still awake. Some of them simply haven't gone to bed yet; but there are others who are sick or lonely or troubled in mind.

The day's noises have died away and traffic sounds subdued and far away. A lot of sleepless people have the radio on to keep them company.

Some of them listen to disc jockeys and remote dance bands. But in two Southern cities, Miami and Atlanta, thousands of them wait for a quiet invitation late at night to "come with us to the pastor's study."

"The Pastor's Study," brainchild of Rev. Robert B. Giffen, now executive secretary of the Atlanta Christian Council, began two years ago in Miami as an attempt to put help in the reach of would-be suicides. Today its listeners include church people, people on the fringes of Protestantism and outside it, people with personal troubles and with religious problems.

They listen—and they call up the pastor with questions that bother them: Where did Cain get his wife? Is it wrong for young people to smoke? How can I get my husband (or wife) to lead a better life?

THE pastor restates the question for his radio audience, then answers as simply and directly as possible. If the problem is too complicated, he asks for the caller's phone number and calls him back after the program to give him counsel, if necessary to put him in touch with the community agency that can best deal with his particular difficulty.

Mr. Giffen got the idea one night in Miami when he was lying awake, listening to the radio, and heard a disc jockey make an offhand comment about a problem some listener had sent him.

Suddenly he thought, "Why is a disc jockey the only man awake in the middle of the night when people want to talk about their problems and the health of their souls? Why isn't there a minister they can talk to?"

Mr. Giffen had just been working with a local newspaper man on a study of a series of local suicides: most of them, he knew, were strangers who had come to Miami to get away from problems at home; they had ended alone in hotel rooms and hall bedrooms, unable to face the troubles they had carried with them.

The local churches had no way of helping; the ministers Mr. Giffen talked to wanted to help, but they were busy in their own parishes, and hadn't even gotten to know all their own new church members.

Mr. Giffen, then executive secretary of the new Greater Miami Council of Churches, decided that if the churches couldn't do it alone, they could do something through the council.

HE TOOK his idea to James Legate, manager of station WIOD, the local NBC outlet. Hesitant at first, Mr. Legate finally agreed to give him a ten-minute spot after the midnight news broadcast.

Unheralded by any publicity, the program simply went on the air one

night as the "Pastor's Study," under the auspices of the Greater Miami Council of Churches.

"If anyone wants to talk to a minister, he's welcome to call," the anonymous pastor said, and gave the station's phone number. A recorded hymn was played; before it finished, the phone rang, and it's been ringing ever since.

The second week the program became a 25 minute feature before midnight; now it goes on for 55 minutes, six nights a week, and still the calls come.

The program fulfilled its original purpose; at least six would-be suicides are still alive. With one woman, Mr. Giffen and the social workers and psychiatrist of the Council's Protestant Service Bureau spent an estimated 420 hours of staff time to untangle domestic and outside problems that had led her to the brink of suicide.

Families have been kept together, too, sometimes with the help of community agencies, sometimes more simply.

One woman who called to ask "Does God approve of divorce?" ended by saying,

"I'm glad I called you, and my husband should be glad, too. You saved him from getting a bop on the head when he gets home tonight."

Anxious because the women of her church made caustic remarks about her husband's occasional evenings out with his men friends, the woman took the pastor's advice that her first responsibility was to her husband, not to the women of the neighborhood. She called later to report that her marriage was no longer at the mercy of local gossip, and that her husband was going to church with her occasionally and was thinking of joining.

The most common questions, however, are about the Bible, and the one that comes up most frequently is the old teaser, "Where did Cain get his wife?"

It takes patient answering, Mr. Giffen says, but the point he usually tries to get across is that the Bible is a religious, not a biological record, and that the important thing is God's creation of the world, not His method of creating it.

"What about young people smoking cigarets," is another question that has come up.

"The Bible does not directly mention tobacco," the pastor said, "but it does say that man's body is God's temple and has to be respected. If it has occurred to you that smoking is wrong, the chances are pretty good that it is wrong for you. Otherwise you would not have thought of it."

Questions about drinking are often tied in to personal problems, and the councils work closely with Alcoholics Anonymous and other agencies to help callers find a solution.

Other callers often ask questions about "the unforgiveable sin" and the life after death; about differences among religions and differing beliefs in Protestant groups.

A great many church people listen to the program, but they are likely to put questions to their own ministers.

Most of the callers, Mr. Giffen found, were people with doubts and questions about their religious faith.

Mr. Giffen and the other ministers who took part in the program have found that answering these questions gave them a new conception of their own ministry.

In Atlanta, where the program is now starting its second year, the staff selects one of the callers' questions each week and has a local minister answer it in a newspaper feature called "The Monday Morning Pulpit."

Few of the questions are on doctrinal differences, Giffen says; they are almost always basic problems of Christian faith.

Answering them, the ministers begin to find the gaps in their own experience and knowledge. "I've studied the Bible more in the last two years than I did in the previous ten," Mr. Giffen comments.

Not all the listeners are of Protestant background, either. Jewish listeners have called to correct statements about their faith, to express appreciation of explanations of some of their religious practices and occasionally to ask questions about Christian belief.

Protestant listeners in turn ask questions about their relation to the Jews. They ask "what should we do about these people who don't believe in Jesus as the Messiah?"

"God may have many ways of salvation," is Mr. Giffen's reply. "For me, Christianity is the only way, and I try to treat my Jewish neighbors in such a way that they will want to be Christians. The Jews can be prevented from finding Christ by the nastiness of individual Christians."

In Miami, Mr. Giffen estimates, a fourth of the listeners were Roman Catholics.

Six months after the program went on the air, three of them phoned to explain that their first reaction was to complain to the radio station about this "Protestant propaganda."

"But we've been listening and we've found the pastor is always fair and understanding," their spokesman said. "We want you to know we've changed our minds."

Another caller who identified himself as a Roman Catholic said, "We've always been instructed and told what to believe. It's really helpful to have a chance to discuss things."

Mr. Giffen's own feeling is that the program has helped both the Roman Catholics and the Protestants to stop comparing their own ideals with the other side's worst practices. Then, he says, they begin to find how much the branches of Christendom have in common, and how easy it would be to get along with each other, if they'd only try.

Another common question, in a Southern program whose ministers have been sympathetic with the problems of the Negro people, is that of the segregated church.

Mr. Giffen's own answer is that "at God's altar there can be no discrimination. Only further away from it social customs enter in. The question is one for the individual church to decide; whether it will be ruled by social pressures or by the clear commandment of God."

The program itself has no particular "line" on racial issues, Mr. Giffen says, but the ministers taking part have had in common a tone of compassion for all men.

How many people listen? In Miami, Mr. Giffen says, you could stop any group of people on the street and

(*Continued on Page* 24)

How can your churches have a program like the Pastor's Study?

You can listen to the broadcast from Atlanta — Tuesday, Thursday and Saturday nights at 11:30 EST. On a clear channel, it reaches across the country, on a wavelength of 750.

Mr. Giffen says all any community needs to start the program is:

1. **A station that will give free time at the tag-end of the day**
2. **A council of churches willing to back the program**
3. **A minister to take charge who is understanding, sincere and knows the resources of his religious faith.**

Mr. Giffen himself is willing to give personal help to any council that's really interested. He can be reached at the Atlanta Christian Council.

OUR ETERNAL HOPE:
Family and the Church

THE family probably feels the effects of the present war tensions more than any other group in American society. Military-service separation, changed marriage plans, tax- and inflation-depressed household budgets, defense-working mothers, eviction from sites of atom bomb plants—these are some of the factors that radically affect most American families.

Needed, therefore, more than ever is the religious emphasis of National Family Week, May 6-13, sponsored by Protestants, Catholics, and Jews.

"National Family Week gives each of us an opportunity to examine our own lives and see how we may further contribute to the type of family life which underlies the moral strength of our Nation," wrote President Harry Truman in endorsement of the observance.

The basic unity "of a family bound together by love and a mutual faith in God" will not be disturbed by the dislocations of the present emergency, he continued.

"The guiding principles which the child has acquired in a truly religious family will give him moral strength and courage to face with confidence the uncertainties of the future."

In a statement on "Ministering to Families When War Threatens," which the Board of Managers of the National Council's Joint Department of Family Life prepared to be read in the churches during Family Week, the importance of family religion during the present crisis is stressed:

"The strength of a nation is in her families," the statement reads. "Those parents do perform a vital patriotic duty who continue steadfastly to keep their faith alive, filling their home life with the mind of Christ.

"Some European families in the past decade have felt that tribulation enabled them to achieve a new unity; and they found spiritual resources surpassing anything they had previously known, which they were able to share with others. They corrected earlier mistakes and found a new strength even while encountering powerful enemies to Christian living."

Special literature and suggestions have been prepared by the National Council and many of the denominations for use of families, churches, and cooperative agencies.

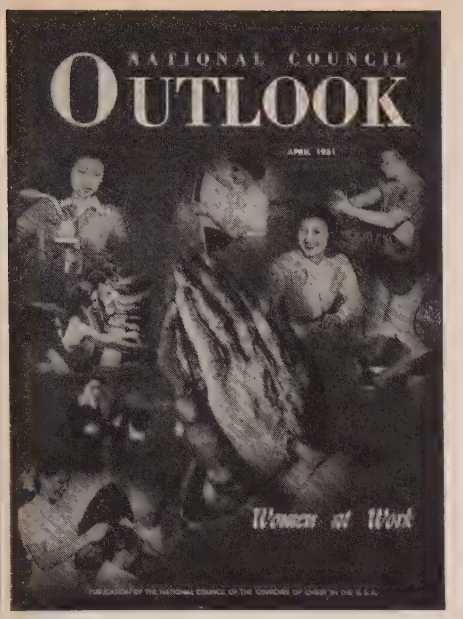
Among activities proposed for the *family* are these: attending services in the church together; writing, telephoning, and otherwise remembering members away from home; raising food or flowers in home gardens for the poor and "shut-ins"; adding a worship center, Bible picture, religious music or books to the home's religious resources; holding daily family devotions; reading aloud a story or a play.

For the *local parish* activities of this kind are being planned in many places: family night at church, family "caravans" in which families in groups visit each other's homes or various community agencies, re-study of the church's program for families, church sponsorship of a D.P. family.

Some activities are best sponsored by *churches working together* in the community through ministerial associations and councils of churches. Some of these are special material on family life for the press, radio, and television; community-wide public meetings; displays and exhibits; exchange family programs with church groups of another race; public interview of a prominent successful family.

Further information for use by families and churches may be secured from the Joint Department of Family Life, 206 South Michigan Avenue, Chicago 4, Illinois; from denominational agencies; or state and city councils of churches.

Reflected in the faces of this family is the mutual trust, understanding and confidence



The Nation's Strength is in the Women's HANDS

A SYMBOLIC "show of hands" will be taken by church women in hundreds of communities on May Fellowship Day, May 8.

The idea is to find out what church women are doing and how they can perform productive Christian work.

At the fellowship gatherings women will ask themselves such questions as:

"Am I folding my hands in complacency?"

"Am I wringing my hands in helpless fear and self-pity?"

"Or, am I putting my hands to some task or joining hands with other Christians to do bigger jobs?"

This year's May Fellowship Day, which is sponsored by the General Department of United Church Women of the National Council of Churches will mark the beginning of the second year of a study of economic problems as a concern of Christian women. This year the emphasis of the study has been shifted from a survey of local employment, child labor and other general conditions to the place of women in the national economy.

As an aid to the study, the general department has published a booklet entitled "Women at Work" by Rhoda E. McCulloch former editor of *Woman's Press* official Y.W.C.A. publication.

The booklet, which sells at 40 cents a copy, discusses the meaning of work, the role of women in the national economy, the status of women who work for wages and as volunteers and the responsibility of church women in relation to work.

Mrs. George B. Martin, of Summit, N. J., 1951 national chairman of the May Fellowship Committee, points out that women have already taken a stand on some of the issues which affect them in the national emergency.

"As consumers," Mrs. Martin says, "our women have declared themselves against hoarding and profiteering, and in favor of whatever controls and taxation are necessary to control inflation."

"We feel the economic burden should be shared fairly and not fall most heavily on those least able to bear it," she says.

She went on to say that the United Council of Church Women, before its merger in the National Council had called for fair employment practices and had resolved "to end racial discrimination because we feel it is a denial of our Christian belief."

Referring to the booklet being used in the economic study, Mrs. Martin points out that 19,000,000 women make up 30 per cent of the U.S. labor force at present and 37,000,000 more, listed as "non-workers," form a potential source of labor for defense.

In World War II, she adds, more than half the workers recruited for defense industries were women, and 40 per cent of all factory workers today are women—more than 3,000,000 of them.

As volunteers, women are important not only in churches, Mrs. Martin points out, but in social welfare and civic agencies, such as civilian defense, Red Cross and similar organizations.

(Continued on Page 22)

The Frontiers *are* STILL HERE

Mass Population Reshuffle in U. S.

Problem: How To Evangelize A Procession

"The Harvester" helps the migrant r

HERMANN N. MORSE

THE impact of world events upon American life and upon home missions has critical importance. It is important to keep in mind the intimate relation of the home missions enterprise to the whole life of the church in America. The background problems of home missions are pretty much the problems of the whole church.

This close relationship is reflected in the organization and program of the Division of Home Missions. Its major concerns are with the distinctive problems of urban, suburban and rural churches, with ministry to special populations and areas, with church extension and new church development, and with considerations of strategy and method for an adequate ministry to the entire population.

Today the one fact that stands out most sharply is that the past decade has witnessed the greatest reshuffling of population in our history. The rate of movement, accelerated during the last war, has continued and is now again being stepped up in response to world developments. High mobility in combination with a weakened family and community life, with the prevailing secularism and with many characteristic forms of modern communication and urban living has become a most formidable adversary for traditional Protestantism.

A NATION-WIDE overview reveals facts of primary importance for general church strategy:

First—A long range shift of population is under way, as a result of which we have too many churches in some areas, far too few in others. During the last decade, in six census regions only four out of 29 states equalled the average rate of growth of the nation. In the other three regions, 13 out of 19 states exceeded the average with six gaining over one third.

Second—Everywhere there has been a great deal of moving about, further accentuating the problem of distribution. Of 443 "natural economic areas" recognized by the Census, nearly one fourth had a net loss of population, while one in six gained over 30 percent.

Third—The pattern of distribution has changed. Generally farm population has declined. Cities have continued to grow, but the most striking growth has been in suburbs and unincorporated rural areas, a decentralizing trend that has now continued for two decades.

Fourth—In metropolitan areas there has been a striking change in the type of population in particular sections. Special racial groups are now more widely distributed. The outstanding illustration is the great growth of Negro population in northern and western cities and a substantial decrease in the number on southern farms. But much more than a racial shift is involved.

Fifth—Perhaps most important is the fact that a decreasing proportion of our people seem to have any disposition to stay put. From 1940 to 1947 more than half of our families moved at least once, about 40 percent of them across county or state lines. Since then about one fifth of our families have moved each year.

CERTAIN important results are already clear. In thousands of instances established churches have found themselves in radically changing situations. For some this has meant a great influx of more or less assimilable people. For others it has meant such a drastically changed environment that they have seen no solution but flight. For still others it has meant the development of an almost wholly new type of ministry. For some it has meant a diminished opportunity with a declining population.

At the same time, the number who have settled in communities where new churches must be established amounts to millions. Equally difficult and important is the problem of holding for the church the vast number who have moved far enough to have

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Hermann Morse is general secretary of the Board of National Missions of the Presbyterian Church in the U.S.A. and a vice-president of the National Council of Churches.

families which follow the crops.

lost direct contact with the churches near their former homes.

There is good reason to believe that migrating populations have included an unusually high proportion of young adults, youth and children, the most critical age groups for the church. To lose them is to lose the future. Yet last year one fifth of all those under 21 years of age moved.

Apparently the number of people who have no permanent social roots is increasing. This refers not only to those we call "migrant workers" but to that large number for whom migrancy is becoming a state of mind, who "sit loose" in any community with slight sense of social responsibility or community attachment. The problem of how to evangelize a procession is becoming a real one and calls for special techniques of evangelization and service.

OTHER problems also have to be considered. We still have backward and impoverished areas, disadvantaged groups, scattered populations out of reach of established churches. Once again, too, the world situation is beginning to create the sort of problems met during the last war, in defense industries, in communities near military camps, in Alaska, etc.

"Perhaps the most disadvantaged group in America are the migratory agricultural families and their children who move from one state to another to cultivate and harvest the crops which feed and clothe the nation. The conditions under which they live and work are unbelievably substandard. They live in shelters usually unfit for human habitation. Their children rarely get sufficient opportunities for minimum education, and they toil alongside their mothers and fathers to help eke out a living for the family."—*17th National Conference on Labor Legislation, Washington, D. C., December,* 1950.

The eager welcome of a Navajo family awaits the home missions visitor who penetrates their desert isolation to free them from illiteracy into Christianity.

Putting our home mission enterprise against this changing modern situation, the tasks of greatest long-range significance quickly emerge:

- sheer extension in all its characteristic forms;
- to stabilize and undergird the church in changing communities;
- to bridge the gulfs that cut across American life;
- to strengthen our ministry and all our missionary outposts;
- to perform such types of service for retarded areas or handicapped groups as will make our Christian ministry relevant to human need;
- to meet whatever special tasks the world situation may place upon us.

Japanese youth search for a spiritual message to replace the Buddhism of the past.

Report on Japan

By H. H. McConnell

It is my conviction that the land of Japan is wide open for the Gospel of Christ. A spiritual vacuum exists in Japan. Buddhism — Shintoism — —Christianity—which shall fill it?

Although Buddhism still claims to have the allegiance of 40 million Japanese, teachers in the Christian schools reported that the young people are not faithful to Buddhism. It has been tried and found wanting. One man who has taught for three years said he had only one pupil in that time who was faithful to prayer in the Buddhist temple.

Of my experiences in Japan there are some which are etched indelibly in my memory. One of these took place in Kyoto, the cultural center of the nation. In a missionary's home I met a Japanese girl from Doshisha University. Seated with her was the young theological student whom she is to marry next year. The girl was shy, easily embarrassed and rather inarticulate. That night she went to a training conference of the 70 visitation evangelism workers in her church.

Two days later she returned to the missionary's home and was completely transformed. Glowing with enthusiasm over her experiences in seeking to win the Japanese to Christ and His church, she poured out her stories in such volume that she could scarcely wait for the interpreter to pass the message on. Because of their work that afternoon, she and her co-workers had 7 decisions for Christ out of 11 people called upon.

This same young lady reported after another calling period that she had contacted six more people with three decisions. This was in Dr. Yasuda's church. When I asked Dr. Yasuda what the effect of visitation evangelism had been upon his workers, he quietly answered, "There is only one word to describe it—they were inspired."

At another church in Sendai the Japanese minister, Hara, had eleven visitation teams, including four man and wife teams. This, the missionary in attendance said, was in itself quite revolutionary in Japanese church life. These teams, at the time of the first report conference, had called upon nineteen people and had twelve commitments.

The Rennaizakan church, Tokyo's largest, is building up its teams to fifty for a permanent visitation evangelism organization. Dr. Yoshida, associate pastor of this church, told me, "The spirit of evangelism has spread through our whole congregation and we have the feeling that something big is going to happen in our church."

From the foregoing and from a vast number of similar experiences, I am convinced that visitation evangelism will work in Japan as it has in America. I would not, however, minimize the difficulties involved. It was rather hard going at first; there was widespread and deep-seated feeling on the part of many that this program would not work in Japan. We heard all the reasons why it could not be done: the Japanese pastors would not take quickly to a new program, especially when it entailed so much clerical work and organizing; Japanese pastors were interested in theology and not in methods; a tradition has been built up in Japan regarding the way to do evangelistic work and Japan does not easily break traditions; calling at night was taboo;—and so I could proceed indefinitely.

We tried to say to them that we knew all the reasons why it couldn't be done; they were merely variations of the ones we had heard in America. But the fact remains that the people in Japan need Christ above everything else. Human nature is essentially the same the world over, and the power of the Spirit of God knows no national boundaries. I am persuaded that a method which Christ instituted will work wherever it is honestly and prayerfully put to the test, and I believe there were enough churches with successful experiences to support this thesis. There was not a single pastor with visitation teams in the field who was not wholly enthusiastic about the idea.

Concentrating on eight centers—Tokyo, Nagoya, Kobe, Osaka, Omi Hachiman, Himegi, Sendai, and Kyoto—we sought to extract a promise from any of the three hundred pastors attending the seminars who did not put on a visitation program during the week to hold one before Easter.

If the people who make decisions in visitation evangelism programs and in evangelistic meetings are to be followed up in adequate fashion and if they are to be integrated into the life of the church, the laity must be trained and organized for the work. This imposes a task which no pastor could possibly meet; it is of paramount importance for the future life of the Christian movement in Japan that a witnessing and shepherding church be developed.

(*Continued on Page* 22)

Dr. McConnell, of the Joint Department of Evangelism, recently returned from a two-months' visit to Japan where he directed a visitation evangelism campaign.

"A Little Point" IV

For centuries now in northwest India, water buffalo and other patient beasts of burden have circled the wells on peasant farms, pulling around the Persian wheel whose buckets dip water from the well and empty it into a trough, spilling it down to wet the farmer's fields.

Agriculture in vast areas of Pakistan depends almost entirely on irrigation; but the ancient Persian wheel is a slow mechanism.

Today the Technical Services Association, with headquarters at Forman Christian College, in Lahore, is completing development of a new irrigation pump. It will use the animal power available on peasant farms—but it will draw water from a greater depth and far more rapidly than the old wheel.

TSA's eight staff members—including five engineers—hope to demonstrate that with modern well-drilling equipment and a more efficient pump, wells can also be placed on individual farms at a much lower cost than ever before.

The TSA engineers, backed by the West Pakistan Christian Council, are also helping to provide those wells. Equipped with one of the most modern drilling rigs in the country, they are at present under contract to the North-West Frontier Province government to construct 17 deep-tube wells to irrigate 10,000 acres of wasteland that will become farms for a thousand or more refugee families.

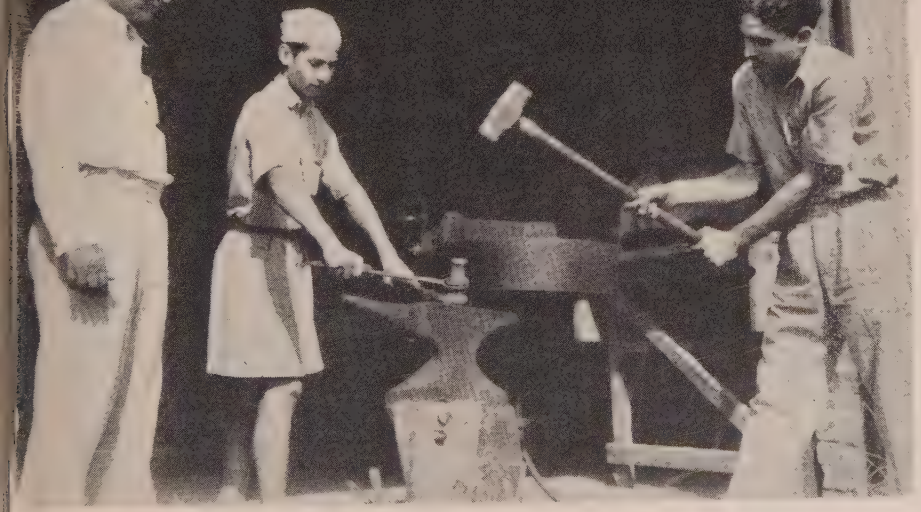
The deep-well project will not only provide irrigation in the northwest; it will also help train men in the use of modern drilling machinery. Later these men will be able to work on the tens of thousands of wells needed to reclaim other wastelands in Pakistan and the Northwest Province.

In a country where the vast majority of people are farmers, these projects will make an important contribution.

The farmer's wife has not been forgotten, either. TSA has developed a new spinning wheel so the women spinners can spin better thread and spin more thread than before. The wheel is to be produced in quantity at a cost within the reach of the village people at the United Presbyterian industrial school at Gujranwala.

Hundreds of refugee women in Lahore and the surrounding villages have been organized by TSA and taught needlework of various kinds, provided with materials and designs and given a market. In addition to setting standards and supervising the work, TSA has also secured orders for the products. While the women are working, the problem of supervision for their very young children is solved by TSA-organized kindergartens. Some of the mothers also attend classes.

This "little Point IV" program in West Pakistan was organized in 1946 by the major Christian organizations of the North-West India Christian Council, which is now the West Pakistan Christian Council. Today it receives support from Church World Service, the Presbyterian Church, U.S.A. The Methodist Church and the Church of England in Canada.



The church brings twentieth century methods to remote Pakistan.

Youth Leaders to Meet

Although the nations seem to be divided into two worlds, some 50,000 leaders of church children's work will meet in 35 regional conferences this year to consider the theme "Learning with Children To Live as Christians in One World."

Sponsored by state and city councils of churches and the National Council of Churches, the conferences will be held in April and October for local church directors of Christian education, weekday and vacation church school workers, parents, pastors, community agency workers, and area directors of Christian education and children's work.

Five sessions are planned for the two-day conferences with addresses, discussions, exhibits, worship, and festival celebrations. Findings of the 1950 International Children's Work Conference held at Toronto will form the basis of discussion.

April conferences will be held in Virginia, North Carolina, Georgia, Florida, Texas, Arkansas, Rhode Island, and Pennsylvania. Conferences will be held in Middle West and Pacific Coast states next October.

The National Council's Committee on Religious Education of Children (Division of Christian Education) has planned and directed the conferences. For further information, write Mrs. Alice L. Goddard, 206 South Michigan Ave., Chicago 4, Ill.

Publicity Council Meets

Twenty-five years ago religious publicity was a minor aspect of church life. The few church publicity workers that there were in New York got together and organized the National Religious Publicity Council.

Today there are nearly a hundred members organized in local chapters in New York, Washington and Philadelphia with additional members scattered from Boston to Atlanta and as far west at St. Louis and Minneapolis.

The 25th anniversary will be featured at the annual meeting of the N.R.P.C. at Riverside Church, New York, April 5 and 6. Included on the program will be addresses by Dr. Ronald Bridges, executive director, Central Department of Broadcasting and Films, National Council of Churches; Dr. Howard LeSourd, dean, Boston University School of Public Relations, and Dr. Richard Baker, professor at Columbia University School of Journalism.

The annual awards will be made to three newspapers for outstanding church news reporting.

Outlook

Four United Emphases

A PRIMARY united emphasis in the National Council is *evangelistic*. It seeks to present the truth of God, as made known in Christ, to the 70,000,000 people in our country who profess no religious faith. In this task all the churches of the Council stand together for they hold in common the great central truths of the Gospel. There may be times—the Protestant Reformation, for example—when Christian strategy calls for stressing the points at which one Christian group differs from another. This not such a time. This is a time for magnifying the convictions on which the churches agree but which are widely ignored or rejected by the world. Today the great dividing line is not between one denomination and another but between those who believe and those who do not believe that God is the Sovereign Reality and that in Jesus Christ he has entered into human life for man's redemption. On this crucial issue we must confront men with the necessity for a decision of faith. We must never forget that it is the business of the church to win souls—to secure a real commitment of the self to Christ and what he stands for. The whole church must become an evangelistic church.

The Whole Church Must Teach

Another united emphasis is *educational*. The National Council represents a determined effort to train children and youth and adults in an understanding of the Christian faith and the Christian life. Our task is intensified by the secular outlook that has come to a dominant position in education. In 1754 an American college (King's College, now know as Columbia) could publicly declare that its purpose was to teach its pupils "to know God in Jesus Christ, and to love and serve Him in all sobriety, godliness and righteousness of life, with a perfect heart and a willing mind," and "to train them up in all virtuous habits, and all such useful knowledge as may render them creditable to their families and friends, ornaments to their country, and useful to the public weal in their generation." The difference between the announced objectives of that day and those of our own illustrates how lopsided our education has become. The default of American education on the side of religion throws a tremendous responsibility on the church. We cannot be satisfied merely to have a Sunday school—not even if it is a good Sunday school. The whole church must become a teaching church.

Missions For a Christian World

A third united emphasis is *missionary*. The National Council recognizes that the place of the church is always "on the frontier." If it is content to care for a comfortable group of cloistered people, it is failing to be the church to which our Lord said, "Go into all the world." As a matter of fact, the missionary undertaking has too often been a real concern of only a minority of Christians. Even so, it is the great glory of the church. It is because there has been a Christian mission that we today can rejoice in a church which is a world-wide Christian community. But in a time like ours, when pseudo-religions like communism are propagandized with an ardor that puts many Christians to shame, it is not enough for the church to have, among other interests, home missions and foreign missions. The church as a whole must become a missionary church.

Church With a Social Conscience

The unchristian areas that must be occupied for Christ today, however, are not so much geographical as social and cultural. Along with the spread of the faith extensively must go its cultivation intensively. Every realm of life—political, economic, industrial, racial, international—is to be brought under the Lordship of Christ. A fourth great emphasis in the National Council, therefore, is on the church as *socially sensitive* to all the human conditions and needs around us. This is inextricably bound up with the missionary spirit, for we American Christians cannot bear a convincing witness to Christ unless we give evidence that we are sincerely trying to pattern our own life—all of it—after the mind of Christ. Our missionaries, for example, have been proclaiming the love of Christ to the Indian people. Now India is asking for two million tons of grain from the American surplus to help prevent starvation. More than three months have gone by without any response from Congress. Our failure to act as a nation is flouting the Gospel that the missionary proclaims. It is not enough for a few missionaries and their supporters to be sensitive to the needs of other peoples. The church as a whole must become a socially-sensitive church.

Outlook

Parents, Children and God

NATIONAL Family Week, May 6-13, with the theme "Parents, Children and God," is a reminder of the interblending of the family of man and the family of God. God becomes more accessible to children through the experience of living with parents whose lives to some extent represent and reveal the love, care and faithfulness of God. Similarly husbands and wives find it easier to know the love of God when they find something of God in each other. When family love has something of the tender and unfailing quality of the love of God, the family is a natural channel for the blessing of God to humanity.

In proportion as there is love there is a family and in proportion as the love of God is known the family of man becomes a part of the family of God. Material sharing is taken for granted in the family but there is not enough spiritual sharing. There is enough of the humdrum everyday-ness of life but not enough of the splendor of love and the splendor of God. It is the spiritual values of the home that are most precious. It is not the dwelling, though these are costly. It is not the automobile, nor the things that fill the house. It is not these things that make a family. It is the love of members, their good times together and the sharing of life which create the atmosphere of home.

Family values and religious values seem to grow from the same roots. The mind of the family and the quality of religion are clearly expressed in such attitudes as unselfish love, bearing one another's burdens, forgiving seventy times seven, and when necessary suffering for one another.

The love which binds families together is a natural part of the experiencing of God himself. For God is to be found not only through but within the family. He is not only beneath, behind and above all noble human love but within it. God, who infinitely transcends the family, also expresses his love in and through family love. Thus the family of man is humanity's first aid toward the experiencing of the family of God.

It is not inappropriate that Family Week should follow shortly after Lent and Easter. In fact, it has a natural kinship with times and remembrances in which members of families face the graver experiences together and together lay hold on the life everlasting. For love reaches across the chasm of death and joins itself to things that are immortal. In Christian thinking members of the family not only belong to one another but are sons and daughters of God and heirs of endless life.

National Family Week, thought of in its sociological meaning, should create new sensitiveness to questions of social well-being for all families, aware at the same time of the part of the family in building a good world. But on the spiritual level we need to think again of Christian homes as builders of the family of God. "The promise is to you and your children." Ultimately it is only by building the family of God that humanity has any bright prospect of harmony and high development among the families of men.

A Lesson From the Tuba Player

PROFESSOR GORDON BLACKWELL of the University of North Carolina tells a story of a tuba player who had played his instrument in his band for twenty years. Finally, one day he had a chance to go to the back of the auditorium and hear the band for the first time from a distance. Excitedly, the tuba player rushed up to the bandmaster and exclaimed, "Man, that was great! All my life I've thought that *The Stars and Stripes Forever* went 'Um-pah, um-pah, um-pah.' You know, it really goes," and he hummed the tune, " 'Da, *da,* da di *da,* da, di, *da.*' "

There is a parable here for the units of the National Council of Churches. Each group within it has a better opportunity now to listen to the contributions of other Christian groups and to understand its own work in relation to the other areas of the church's life.

Leaders in Christian education, for example, are already finding new opportunities to relate their work to other disciplines of the church. Leaders in evangelism and in Christian social action are relating themselves to Christian education. Fruitful collaboration is going on between all of these with the Divisions of Foreign Missions and Home Missions. The Joint Departments are proving to be common responsibilities in fact as well as in name. The General Departments of United Church Men and United Church Women will greatly enrich the program of all divisions as well as provide effective channels for their programs. All of these new relationships are made possible because of the National Council.

Marching bands need tuba players. Tuba players need, every once in a while, to listen to the march from another vantage point. We get a better band that way. And, in time, we'll get better tuba players, too.

Council Personalities

MRS. JAMES D. WYKER

Mrs. James D. Wyker, first chairman of the General Department of United Church Women, is a minister's wife and herself an ordained minister.

Known to her close friends as Mossie, Mrs. Wyker in public uses her full married title.

"My husband is a wonderful man," she explains. "I'd rather do my work in his name."

Both Mr. and Mrs. Wyker are specialists in the work of the rural church, and are active both in their own denomination, the Disciples of Christ, and in interdenominational activities.

Born in Richmond, Kentucky, Mrs. Wyker received her B.S. degree from Columbia University, attended Eastern Kentucky State Teachers' College and the College of the Bible in Lexington, Kentucky. She was minister's assistant at the First Christian Church in her home town until her marriage.

After that the Wykers worked together. For twelve years they jointly held a rural pastorate in North Jackson, Ohio. Later, living in Mount Vernon, Mr. Wyker was state director of the Christian Rural Overseas Program (CROP) and his wife was president of the Ohio Council of Church Women, a post she held until her election last November as chairman of the General Department of United Church Women and president of its assembly.

In her own denomination, Mrs. Wyker was named first vice-president of the International Convention of the Disciples of Christ for 1950-51, one of the Disciples' highest honors. She has been a member of the Board of Managers of the United Christian Missionary Society, youth and then adult chairman of their Ohio Commission on Christian Education, a member of their National Deaning Staff for young people's conferences, president of the Ohio Christian Women's Fellowship and a member of the Disciples' National Curriculum Committee. In 1948, she was one of eight Disciples of Christ representatives at the First Assembly of the World Council of Churches in Amsterdam.

Mrs. Wyker has been on the lecture staff of the Agriculture Extension Service of Ohio State University. She was a member of the Lay Advisory Section of the International Council of Religious Education and the Commission on Marriage and the Home of the Federal Council of Churches. She still serves on the University Christian Missions Teams and the National Preaching Mission.

Since February, Mr. and Mrs. Wyker have been living in Columbia, Missouri, where Mr. Wyker is on the faculty of the Bible College of Missouri, as rural extension minister.

Their children, Jerry and Virginia, attend Hiram College in Ohio. Virginia, married last Christmas, is now Mrs. Joseph Eugene Royer.

Drama Workshop Planned

The only opportunity of its kind for local church and campus leaders to obtain training in religious dramatics at an interdenominational conference will be offered at Green Lake, Wis., August 16-27. The third annual Religious Drama Workshop will be sponsored by the Division of Christian Education of the National Council of Churches and the American Baptist Assembly.

Intensive study, rehearsal, and counseling under leadership of recognized authorities will be offered.

Among the leaders are Mrs. Margaret Palmer Fisk, author of *The Art of the Rhythmic Choir;* Dr. Fred Eastman, Chicago Theological Seminary; and Miss Amy G. Loomis, director of religious drama for the American Baptists.

For further information: Miss Helen Spaulding, 206 South Michigan Avenue, Chicago 4, Illinois.

Send the *Outlook* to your friends; $2.00 a year for ten issues.

Personnel Announcements

Stanley I. Stuber

Dr. Stanley I. Stuber was last month elected executive secretary of the Japan International Christian University Foundation with headquarters at 44 East 23rd Street, New York City.

He formerly was secretary for promotion of Church World Service and gave administrative direction to "One Great Time of Sharing," an interdenominational appeal for overseas relief, which came to a climax Easter week.

The University Foundation previously announced the election of Dr. Kenneth Scott Latourette, professor of Missions and Oriental History at Yale Divinity School, as president.

As chief executive of the Foundation, Dr. Stuber will be in charge of the $10,000,0000 fund raising campaign now under way in this country for a proposed institution of higher learning in Japan.

Dr. Stuber is the former director of public relations for the American Baptist Convention. He is chairman of the public relations committee of the Division of Home Missions of the National Council and chairman of a similar committee for the Joint Commission on Stewardship. He served as chairman of the committee to establish the Central Department of Public Relations of the National Council.

Dr. Stuber is the author of "The Public Relations Manual for Local Churches," to be pulished by Doubleday Doran; "How We Got Our Denominations," and "Treasury of the Christian Faith."

John K. Petersen

Mr. John K. Petersen last month replaced Mr. John M. Johansen as Assistant Treasurer of the National Council.

Mr. Johansen, who was assistant treasurer of the Federal Council of Churches before its merger in the National Council, resigned the heavy responsibilities of the treasury for reasons of health. He is now on the staff

of the Central Department of Broadcasting and Films.

Mr. Petersen, an active Methodist layman, is a graduate of the Fordham School of Business Administration and for the past 15 years has been with the Bankers' Trust Company, specializing in branch office operation. In World War II he was an instructor in the Army Air Corps. A resident of Oceanside, L. I., he is chairman of the board of trustees of the Merrick Methodist Church.

Another new associate in the treasury is Mr. Walter Kehoe, assistant comptroller, the position he formerly held with Church World Service. The accounting department for residual operations of C.W.S. is now being integrated with the central treasury.

Before joining Church World Service, Mr. Kehoe was head of the settlement department of the accounting section of the New York Stock Exchange. He is a member of Grace Evangelical Lutheran Church in River Edge, N. J.

Guy C. Tetirick

Dr. Guy C. Tetirick, minister of the Grand Avenue Methodist Church, McAlester, Okla., has been named executive secretary of the Tulsa Council of Churches.

He succeeds Rev. J. T. Morrow, who resigned to become executive secretary of the St. Paul Council of Churches.

Dr. Tetirick, who assumes his new duties April 1, is a former pastor of the University Methodist Church in Tulsa and was associated for six years with the Tulsa YMCA. A veteran of both World wars, he served in World War II as a chaplain.

John W. Abbott

Rev. John W. Abbott, of Providence, R. I., has been appointed as executive secretary of the New Haven Council of Churches.

Mr. Abbott, who will assume his new duties May 1, has been associate secretary of the Rhode Island Council of Churches and minister of the United Congregational Church of East Providence.

He has been actively associated with many civic organizations, such as the Providence Urban League, the Children's Division of the R.I. Department of Social Welfare, and the Institute for the Aged.

A correspondent for the *Christian Century,* he reports on religious news for the state of R.I. For 18 months he has conducted a weekly religious news broadcast over station WEAN.

Laymen Called to Action

For the first time, laymen are swinging behind all phases of a national interdenominational program. They are doing so through the General Department of United Church Men of the National Council of Churches.

There had long been a United Council of Church Women, and its extended program of cooperative activity for lay women, but there was no similar organization and activity for coordinating the efforts of lay men. Although some of the former agencies had established auxiliary lay groups, they had to wait for real effectiveness until men could be mobilized behind the whole range of interdenominational interests as represented in the National Council.

Interpretation of the program of the National Council to its lay constituencies and uniting them in a stronger support of the whole Church are major purposes of the General Department of United Church Men. Members of the executive committee along with officers and executive heads of the divisions and certain other units will meet in Chicago April 13-16 to consider how the department can fulfill this purpose.

Mr. Lem T. Jones, of Kansas City, Mo., chairman of the department, will preside. Dr. Samuel McCrea Cavert and Dr. Roy G. Ross, the council's chief administrative officers, will be present.

Presidents and executive directors of national denominational lay groups will attend, plus other members of the executive committee.

It is expected that the appointment of a general director for the department will be announced at this meeting.

Among the other purposes of the men's department which will be discussed are:

(1) Developing methods which will help lay men "to bear a stronger Christian witness and render more effective Christian service in their daily lives and work."

(2) Encouraging lay men to advance the work of their local parishes, denominations and local, state and national councils of churches.

(3) Stimulating cooperation between lay men and ministers in community betterment.

In an earlier meeting members of the executive committee agreed to recommend that experimental projects of united men's work in key cities be developed. Not only would there be mass meetings, but also intensive training in men's work techniques.

Stress would be placed on evangelism, stewardship, missions, temperance, and educational programs.

A committee is developing plans for local lay councils affiliated with regular interdenominational agencies.

The men's department is intended as a vehicle whereby the denominational lay groups can work together in such ways as they may desire.

Summer Mission Conferences Planned

The world-wide missionary movement as an integral part of church life will be the topic for four summer conferences sponsored by the National Council of Churches.

The main theme to be stressed for home missions will be "Churches for our Country's Needs," while foreign missions will concentrate study on Latin America.

The four conferences include Northfield, Mass., July 2-10, with Mrs. Arthur Resch, Reformed Church Board, 156 Fifth Ave., New York, as registrar; Silver Bay, Lake George, N. Y., July 11-18, with Dr. Gilbert Q. LeSourd, 156 Fifth Ave., New York, as registrar; Lake Forest, Ill., July 23-28, with Rev. Ellis Marshburn, 127 N. Dearborn St., Chicago, as registrar, and Asilomar, Calif., August 3-8, with Miss Janet Verhuyl, 220 Golden Gate Ave., San Francisco, as registrar.

While each conference varies slightly from the others, all are designed to make a presentation of the modern missionary enterprise, to familiarize church people with the latest techniques and methods in missions work, and to offer practical training in leadership, public relations, audio-visual aids, group discussion, business administration, and other useful skills.

All the conferences are interdenominational, although provision is made for denominational discussions each day.

The conferences are open to all church workers, although they are of special value to church leaders responsible for missionary interests in synodical, district or state areas.

The registration fee is $5.00.

To Visit Germany

Miss Luella Reckmeyer, director of Christian world relations of the Department of United Church Women, will leave for Germany April 19 to participate in a six-week program to interpret the role of women's organizations as a force in democracy.

Under the auspices of the Women's Affairs Department of HICOG, a group of representatives of women's organizations from this country will discuss with German women ways in which women can work together to build a society based on the participation of the individual citizen.

Subjects to be discussed jointly by German and American women leaders include such problems as housing, unemployment, child care, the unmarried woman, juvenile delinquency, labor legislation, and the legal and social status of women.

Discuss Adult Sunday Schools

How to vitalize adult Sunday school classes will be discussed at length in a conference at Lake Geneva, Wisconsin, July 22-28, sponsored by the Department of Adult Work (Division of Christian Education) of the National Council of Churches.

Denominational surveys of adult classes will be reviewed, study materials will be analyzed, ways of relating the adult class to the total life of the church and the community will be outlined, and a strategy "whereby the churches may mobilize the great potential strength of the adult class movement" will be developed.

Write to Rev. Richard E. Lentz, 206 South Michigan Avenue, Chicago 4, Illinois, for further information.

Directors' Workshop Scheduled

Dr. Harry H. Kalas, director of educational evangelism for the National Council of Churches, will give the main lectures at the Sixth Workshop for Directors of Christian Education at Conference Point Camp in Wisconsin July 22-28.

His subject will be "The Director and the Church's Responsibility for Christian Growth."

Six work groups meeting three hours daily with expert leadership are also scheduled. Denominational conferences are planned.

Sponsored by the Division of Christian Education, the workshop will bring together about 100 local church leaders.

Broadcasting and Films Adds Three Specialists

Three men who are specialists in religious broadcasting have joined the staff of the Council's new department of broadcasting and films.

They are Rev. Charles Schmitz, education director; Mr. Arthur Austin, special events director; and Mr. Richard M. Gray, who will handle special assignments in television productions.

Mr. Schmitz, chairman of the radio and television committee of the American Baptist Convention, was for five years pastor of the Calvary Baptist Church, Syracuse, N. Y., where he produced religious radio programs.

In his present post he will be responsible for planning and conducting religious radio and television institutes and workshops throughout the United States and Canada.

A former production director with NBC and the Compton Agency, Mr. Austin has directed such programs as the NBC Symphony, the First Piano Quartet, and the Boston Symphony. He recently published an outstanding collection of hymns, "The Family Book of Favorite Hymns."

In his new position Mr. Austin will handle programming on radio and television of special events within the National Council's activities.

Mr. Gray has been associated with British International Pictures, Candor Film Corporation, Victoria Flms, and BBC television, all in England. He was associate director for J. Arthur Rank's "The Red Shoes," associate producer for "The Glass Mountain" and producer-director for "A Gunman Has Escaped."

Overseas Aid Still Needed

"Is church-sponsored aid for overseas still necessary?"

This question was answered emphatically in the affirmative by a group of church leaders on March 15 in New York. Representatives of nine denominations met with executives of the Department of Church World Service of the National Council to review the activities of CROP (Christian Rural Overseas Program).

After reviewing the program of CROP and hearing from Dr. Franklin Clark Fry of his recent survey of relief needs in the Orient, they decided to request the Department of Church World Service to recommend to all state and local councils of churches and national and state denominational executives full cooperation in the CROP program.

CROP, sometimes called the "Friendship Train Program," was founded by Church World Service in 1947. Annually its 150,000 volunteer workers, going from farm to farm, collect food for the hungry overseas.

Church Councils Hailed

The local council of churches has been cited as an American symbol of liberty and freedom by Rev. R. Norman Hughes, executive secretary of the Bay County (Mich.) Council of Churches.

He declared that the council system is a cooperative movement that has merited the support of major Protestant churches on the national level.

"However," he added, "on the local level the problem of too many churches creates a financial problem.

"We must not be intimidated into inaction by those hostile religious forces who see in our Christian witness a threat to their prejudices and preconceived ideas."

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Space generally available from November to May; more than a score of group reservations already received for 1950-51 season.

THE INN *For particulars write Clifford R. Gillam, General Manager* • **BUCK HILL FALLS, PA.** *In the Pocono Mountains*

Survey Asks Housekeeping Aids for Hardworking Wife of Rural Pastor

"We have no sink," the letter read, "Our bookshelves are orange crates. My husband uses our bedroom for his study. On rainy days I hang the clothes in the living room to dry. We do not have one closet in the whole house. There is no bathroom nor running water. Our garage is an old barn where we must also keep our chickens and where one of the neighbors also stores his hay. Our home furnishings are all second (or third) hand. But whenever I plan to buy or fix something I think the money ought to go to folks who have less than we have."

The letter was written by the wife of a rural pastor in Oklahoma, answering a questionnaire from Drew Theological Seminary on "The Home of the Rural Pastor."

The survey was made by a group of graduate students working with Dr. Ralph Felton, head of Drew's department of the rural church. Omitting Utah, whose Latter Day Saints don't have parsonages, the surveyors covered 1,171 parsonages in 47 states.

They found that only one parsonage in four was above the average for the community—and one in ten was below it.

A young pastor about to get married wrote in answer to the questionnaire, "The house leaks badly. It is settling so the wind comes in in many places."

He closed, r a t h e r desperately, "Would appreciate any suggestions soon."

It isn't always that bad, of course, but the survey indicates that the rural pastor's wife has no sinecure.

The rural pastor is a leader in his community and his wife is an important figure in church and community affairs—but she is also a housewife.

On the average, surveyors found, she spends a third of her time fixing food. In any given week she spends about seven hours doing dishes, about five on the family washing and ironing, about sixteen on routine chores like bed-making.

Dr. Felton notes that there are about 100,000 rural parsonages in the U.S.—three fourths of them frame buildings—and 40,000 of them need repairs and painting. The worst room in the house, surveyors found, was usually the kitchen.

Almost all rural homes have electricity now and the parsonage is no exception. But the Drew study found that one in every five parsonages still has a wood or coal stove, where every meal must wait till the fire is built, and summer canning is done in blast-furnace heat.

In spite of rural electrification, one pastor's wife in seven, the survey showed, still struggles with an old-fashioned icebox.

However, about a fourth of the pastors use public freezing units to preserve food. One church in Iowa rents a frozen food locker for the pastor and when any member "butchers" he puts some meat in the "church locker" for the pastor's family.

The kitchens of about half the parsonages need more electric outlets—not just a bulb hanging from the ceiling, but outlets for the electric toaster, the clock and the electric mixer, that save the housewife's strength and time.

A third of the parsonages do without electric vacuum cleaners and one in ten is without a telephone, although Dr. Felton doesn't see how they manage without one. A Reformed Church minister in New York State reported the parsonage phone was on a party line shared with fifteen other families.

Although most parsonages have running water as well as electricity, the Drew study found that only one pastor's wife in ten had an automatic washing machine. Most had portable washers, some in good working order, some not.

The study indicated that about a third of the pastors' wives had to heat washing water on the kitchen stove in summer because they had no separate water heaters. Two thirds of the women, the surveyors found, still labor with old galvanized iron laundry tubs.

Storage space—closets for clothes, cupboards for cleaning equipment, for toys—was adequate in only about one fourth of the parsonages.

Many of the parsonages were built before the problem of storage space got much attention, when more space was given to the "best" linens than to the children's toys, Dr. Felton explains.

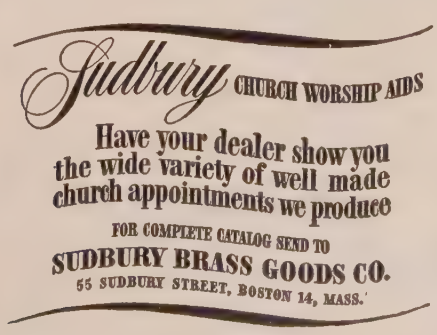
What can be done about all this?

The pastor is a tenant in the parsonage and pays no rent, Professor Felton reminds us. He is in an embarrassing position to ask for improvements.

But Dr. Felton believes that most churches want to and should improve their parsonages. He quotes a letter from a Nebraska pastor's wife:

"My reasons for improving the parsonage are really just one: a minister's home and home life should serve in every possible way to increase his effectiveness in the Christian ministry; anything which makes the housework lighter and the relationships happier should reasonably be expected to work toward this end; the less drudgery work required of the minister's wife, the greater should be her help to him, whether it be in the active work of the church or whether it be in the spiritual and intellectual fellowship experienced by the minister and his wife and the other members of the parsonage family."

Dr. Felton comments, "Many times a church gives the pastor's wife the flowers that were used on the altar in the Sunday morning service. Each Sunday after a church service many people shake hands with her as well as with her husband and thus try to show their appreciation of her service to the church and the community. It would be a good idea if somebody, in addition to the flowers and the kind words, would give her some sort of practical help."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National Council Addresses

In response to the many inquiries regarding the location of the various units of the National Council, we give below the addresses, as they are at present.

In order to have the general administration and the central departments of the Council housed under the same roof, it has been necessary to make many readjustments.

297 *Fourth Avenue, New York* 10, *N. Y.*
General Administration
Central Departments of Business and Treasury, Finance, Publication and Distribution, Public Relations, Field Administration;
Division of Christian Life and Work;
Division of Home Missions;
Interseminary Committee

156 *Fifth Avenue, New York* 10, *N. Y.*
Division of Foreign Missions
General Department of United Church Women
Joint Commission on Missionary Education

300 *Fourth Avenue, New York* 10, *N. Y.*
Central Department of Research and Survey
Bureau of Church Building and Architecture

287 *Fourth Avenue, New York* 10, *N. Y.*
Central Department of Ecumenical Relations

220 *Fifth Avenue, New York* 1, *N. Y.*
Central Department of Broadcasting and Films

350 *Broadway, New York* 13, *N. Y.*
Central Department of Church World Service

206 *S. Michigan Avenue, Chicago* 4, *Ill.*
Division of Christian Education

The American office of the World Council of Churches, long located at 297 Fourth Avenue, New York, has been moved to 156 Fifth Avenue, New York 10, N. Y.

Women at Work

(*Continued from page* 11)

One of the questions women will be dealing with is whether their own churches, as employers, maintain standards which measure up to those they advocate for other employers.

Theme for this year's May Fellowship Day is taken from II Timothy 2:15, "Study to show thyself approved to God, a workman that needeth not to be ashamed."

"It is not enough to declare general principles on the responsibility of our churches," Mrs. Martin says. "Our faith must be demonstrated by action."

"While it is important to write our congressmen, we must also express our views at the dinner table and in our communities," she states.

Report on Japan

(*Continued from page* 14)

The student generation is turning to the Church in great numbers since the war. Disillusioned and disappointed in the old historic faiths of the nation, they are knocking at the door of the Christian faith. In Japan today, the average congregation is composed of 50 to 90% young people under twenty-five years of age. Will the Christian church meet the challenge in new missionaries, in adequate church buildings, in Christian education, in a true interpretation of the new life to be found in Christ, the World's Redeemer, in a church that is alert to the unprecedented evangelistic opportunity? These doors are not going to remain open indefinitely.

As a closing observation I should like to say that I believe the time has come for the Christian churches of Japan to get off the back streets and out on the main thoroughfares where they can be seen. As I went from church to church, I was depressed by the divorcement of religion and beauty in Protestantism in Japan. An overall strategy to make churches look like churches and to put some ecclesiastical symbolism into church buildings is long overdue. It is not enough to answer that we lack money. In many cases it is not a matter of money but of ordinary care and cleanliness.

It was a thrilling experience to visit Japan and if we contributed to them as much as we received from them, we shall be forever grateful.

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THE WEST HOLDS ECONOMIC SESSIONS

"The church is not striving to cultivate mere geniality or to blink the real issues between management and labor; the church believes in creative conflict—in both sides sticking together until their mutual views are modified."

This statement was made by Rev. Cameron P. Hall, executive director of the National Council's Department of the Church and Economic Life, at a conference of representatives of labor, management and the churches in San Francisco.

Local participation of church people on a community-wide basis in discussions on the relations of the churches to economic life had not, until recently, extended beyond the Mississippi River.

During March four conferences of this kind were held on the West Coast —in Seattle, San Francisco, Portland and Spokane. All four were sponsored by a state or local council of churches in cooperation with the Department of the Church and Economic Life of the National Council. Stimulus came from the Pittsburgh and Detroit study conferences of 1947 and 1950.

Al Whitehouse of Cincinnati, a layman of the Disciples of Christ, president of the Kentucky CIO Council, director of District 25 of the United Steelworkers of America and a member of its international executive board, spoke at all four conferences. The speaker from the ranks of management in San Francisco was Noel Sargent, an Episcopalian and secretary of the National Association of Manufacturers; in Portland, Marion Folsom, a Presbyterian, who is treasurer of the Eastman Kodak Co. and chairman of the Committee for Economic Development; in Spokane, Mr. Wesley Rennie of the Congregational Christian Churches and executive secretary of the Committee for Economic Development; and in Seattle, Mr. Frank T. Smith, a business man who has been active in the Seattle Council of Churches.

In all four cities plans were made for continuing and extending such church-labor conferences.

Bible Observances Planned

Plans are being made already for the Revised Standard Version Bible Observance on September 30, 1952.

It is hoped that there will be more than 3,000 simultaneous observances across the country on publication date. Plans are being made for 150 observances in Ohio, 30 or more in Oregon, 49 in North Dakota, etc.

The observances will be arranged for under the auspices of the Division of Christian Education of the National Council, 206 S. Michigan Avenue, Chicago 4, Ill.

CLERGY STUDY COURTS

In the Louisville Police Court clergymen of different faiths are on hand four days each week. They study the court's procedures and problems and try to find ways of helping persons arraigned there. They fill out questionnaires on their reactions and meet periodically with court officials.

Henry B. Mann, chairman of the Police Court Committee of the Louisville church council, says the program is "not only an opportunity for moral influence in public affairs but a challenge we cannot ignore."

Students Discuss Evangelism

"Christianity is not so much an attempt to get people out of hell as it is to get hell out of people," said Dr. Blake Smith of the University Baptist Church, Austin, Texas, at a recent workshop-retreat on student evangelism.

Some 350 students from more than 35 colleges and universities attended such conferences in Richmond, Va.; Columbus, Ohio; Des Moines, Iowa, and Dallas, Texas. All were conducted on the same day under the sponsorship of the University Christian Mission of the National Council of Churches.

In addition to addresses by outstanding leaders on "Evangelization Is My Personal Responsibility" and "Evangelizing the Campuses of America," there were discussions of campus problems, worship and evangelistic techniques.

A typical student commented:

"When we considered the needs of the campus today, the discussion developed from the confused questions and statements of the students to a sincere realization that a deeper faith in Christ on the part of each one of us was the only answer—evangelization of ourselves."

Florida Council of Churches.

Council Changes

Cincinnati, Ohio, has a new executive for its church council in the person of *Rev. B. Bruce Whittemore; Rev. Harold B. Keir* has become executive of the Greater Springfield Council of Churches, Springfield, Mass.; *Rev. David E. Witheridge* has become executive of the Minneapolis Church Federation, and *Mrs. J. M. Edenfield* is field representative of the

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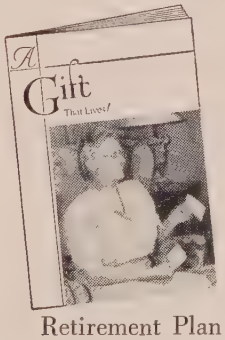

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The Pastor's Study

(*Continued from page 9*)

two to one they had not only heard the program, but remembered what was said on it.

In Atlanta, calls come in to the tri-weekly program at intervals of two or three seconds, as many as a thousand calls in the half-hour the program lasts.

Mr. Giffen was particularly anxious to start the Atlanta program because there would be millions of listeners in local telephone reach.

It has reached a lot farther, however. The Atlanta program is on station WSB, a CBS outlet of 50,000 watts with a clear channel, and mail has come in from listeners in the Midwest, New England, Texas, and from as far away as Canada, Mexico and California.

A couple came from North Carolina to ask Dr. Arthur Van Gibson, radio chairman of the Atlanta Council, to marry them because they'd listened to him on the Pastor's Study.

In Louisiana, a minister and several of his church members listen regularly as a group.

The program is discussed on streetcars and in beauty parlors hundreds of miles from its origin.

An ex-chaplain in Orange, Virginia, has started a similar program, and the manager of station WJMA calls it "our most successful and enlightening religious program."

Another has been started over station WPDQ in Jacksonville, Fla., and inquiries have come in from other communities interested in having a program of their own.

Can other communities do it?

Sure, says Mr. Giffen: all you need is a station willing to give you free time at the tag-end of the evening; a council of churches, to back it and a man qualified to be in charge of it.

Chief qualifications for the pastor on the program, Mr. Giffen believes, are about the same as for good parish ministry: he must be sincere, have a broad understanding and sympathy for people, and a deep religious faith.

His theology doesn't matter as much as the strength of his conviction, Mr. Giffen believes.

We've had liberals and fundamentalists on the program regularly he notes, and we found the answers both gave to their callers had the same warmth and understanding, and the same source in the nature of Jesus Christ.

The program has won two national awards in the annual competitions held by the Protestant Radio Commission, in spite of its technical difficulties.

Marcus Bartlett, program manager of Atlanta's WSB, was skeptical at first because of the program's lack of plot, its "dead air" while the pastor listens to questions put by callers, the possibility of cranks calling in.

Like Mr. Giffen and the pastors on the program, he found crank callers were rare; almost always callers were sincere and sometimes profound in their questions.

Convinced now, Bartlett calls the program "a note in religious broadcasting that is new and challenging . . . a magnificent Christian service."

More significant than the professional plaudits, however, are the comments from listeners who write in, or call, as one did, to say simply,

"I'm glad you're going to be on at night. Can I thank anybody?"

look well
UPON THESE THINGS

In these times of doubt and uncertainty, we must mark well the things that have become commonplace. A single atomic bomb could change the familiar New York skyline to a heap of smoldering rubble. Now more than ever before the people of New York City are in need of spiritual light and guidance. The New York Bible Society, since 1809, has distributed more than 32,710,491 Scriptures about the harbor and within the City of New York, the greatest city in the world. You too, can have an active part in this great work. A New York Bible Society Annuity Agreement is a positive Christian investment! Not only are you assured a regular income for life, but you will also know your funds are helping His work. These annuities require no supervision, are partly tax free, and are a truly Christian investment. Plan to "Invest Your Funds for God." ***write today for our free descriptive booklet***

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BOOKS

The Christian Way

By Sydney Cave, Philosophical Library, New York, $3.75.

This new volume by the principal of New College, London, is one of the most constructive treatments of Christianity, as both a way of thought and a way of life, that has appeared in a long time. It combines first-rate competence in the Biblical and theological fields with an alert awareness of the kind of world to which the Christian teaching has to be applied. It blazes a fresh trail in insisting that it is impossible to separate the Christian ethic from the Christian faith. Christian ethics is interpreted not as a system of abstract moral values but as a dynamic insight derived from the basic "Christian fact" that God has revealed himself in Jesus Christ.

Principal Cave finds the center of interest for ethics, no less than for theology, not in what Jesus said but in what He was and did. The uniqueness of the Christian Gospel, and therefore of Christian ethics, is not in the nobility of the ideals set forth in the Sermon on the Mount but in what God has done for man through Christ. This gives Christian ethics a distinctive orientation of its own, unlike that of any ethical "system." We are to act in certain ways toward our fellows because that is the way God has acted toward us. We cannot "imitate Christ" in the ordinary sense of the word because His vocation as Messiah and Savior was unique. What we can do, and as Christian are called to do, is to imitate, in our various vocations, the *fidelity* which He had in His vocation.

There is a very enlightening analysis of "natural law" in relation to the divine law of love as revealed in Christ, and of the difference between Roman Catholic and Protestant understanding of the matter. The relation between "law" and "grace" and between "faith" and "works" is likewise treated in a way which illumines the validity of key insights of the Reformation. The distinction between individual and social ethics is rejected as foreign to the nature of the Christian Gospel. The Christian must strive not only to be a Christian in the "natural communities" of the family, industry and the state but to organize these communities in accord with God's justice and love.

Principal Cave directs attention, however, to another type of community in which Christians are called to live—"a community not of nature but of grace, the Community of the Church." It is the function of this Community so to embody the Christian Way in its own life that the "natural communities" of the family, industry and the state may have a visible example of what is God's will for men in all their relations to one another.

Samuel McCrea Cavert

Calvary's Wondrous Cross

By F. J. Huegel, Zondervan Publishing House, Grand Rapids, Michigan, $1.50.

The author of this book is a missionary in Mexico, having served in this neighbor nation to the south for almost thirty years. His evaluation and interpretation of the Cross combine the tranquillity of meditation with the vigor of challenge. These are some of the chapter subjects: The Cross—Our Center; The Cross and the Sinner; The Cross and the Believer; The Cross and the Goal; The Cross and Missions; The Cross and the Preacher.

—Jesse M. Bader

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Edited by Edward D. Myers,
Professor of Philosophy, Washington and Lee University

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Dr. John Sutherland Bonnell

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Dr. Robert James McCracken (for April)

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The Kingdom without End

By Robert E. Fitch, Scribner's, New York, $2.50.

The professor of Christian Ethics at the Pacific School of Religion presents a series of brilliant essays that lay bare the shallowness of our culture as contrasted with the standards provided by the Christian faith. He first gives an exposition of the Christian understanding of God's creative activity as supreme in the processes of history. He then pictures the rival humanistic philosophies of life that modern man, in his illusory self-sufficiency, has adopted based, respectively, on pride of power, pride of possessions, pride of intellect, and spiritual pride. These chapters are devastating criticisms—sometimes tinged with satire, often epigrammatic, always incisive and soul-searching. The final chapter returns to the affirmative outlook of the opening one, indicating that the Christian's vision of God and His Kingdom is the one view of life which rests on enduring foundations.

—Samuel McCrea Cavert

Books Received

Paths the Master Trod, Lenten Meditations, *Kelly O'Neall*, The Bethany Press, St. Louis, Mo. $1.75

Jew-Hate as a Sociological Problem, *Peretz F. Bernstein*, Philosophical Library, New York, N. Y. 3.75

Social Work Year Book, 1951, *Margaret B. Hodges*, editor, American Association of Social Workers, New York, N. Y. 5.00

Ladder of Light, The Meaning of the Beatitudes, *Harold B. Walker*, Fleming H. Revell Co., New York, N. Y. 2.25

The Religion of College Teachers, *R. H. Edwin Espy*, Association Press, New York, N. Y. 2.75

Church Lobbying in the Nation's Capital, *Luke Ebersole*, The Macmillan Co., New York, N. Y. 2.75

This We Believe! *Eric Montizambert*, Morehouse-Gorham Co., New York, N. Y. 2.00

Wake Up or Blow Up, *Frank C. Laubach*, Fleming H. Revell Co., New York, N. Y. 2.00

The Ministry of Jesus, *Charles Francis Whiston*, The Pilgrim Press, Boston, Mass. 2.00

Fellowship Evangelism Through Church Groups, *Harry C. Munro*, The Bethany Press, St. Louis, Mo. 2.00

Prayer Book for the Family Circle and for Personal Devotions. *Karl H. A. Rest*, editor, The Christian Education Press, Philadelphia, Pa. 1.50

Consider Paul, *Holmes Rolston*, John Knox Press, Richmond, Va. 3.00

The Christ of All Nations, *Paul Guinness*, Association Press, New York, N. Y. 2.75

The Bible Story for Boys and Girls — New Testament, *Walter Russell Bowie*, Abingdon-Cokesbury Press, New York, N. Y. 2.50

The Royalty of the Pulpit, *Edgar DeWitt Jones*, Harper & Bros., New York, N. Y. 5.00

God Makes The Difference

BY EDWIN McNEILL POTEAT. "Dr. Poteat's thesis is that our thinking about God makes the difference in all our thought about nature, man, the family, society, history, immortality and every other matter with which our minds are concerned. It is deep thinking—this book. But it is lucid thinking—fascinating down-right honest thinking by such a master of language that every thought finds just the right word in which to express itself."—Charles Clayton Morrison $3.00

Strengthening The Spiritual Life

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The Methodists of the World

By Ivan Lee Holt, Methodist Board of Missions and Church Extension, New York.

Just seventy years ago the first Methodist Ecumenical Conference was held in London. At the last meeting in Springfield, Mass., the conference was reorganized as the Methodist Ecumenical Council, with 24 sections representing different areas of the world where Methodism serves. In the present volume the president of the Council, Bishop Ivan Lee Holt, surveys the work of the Methodist churches in all of these areas. It is the only book that gives an up-to-date picture of the Methodists as a world-wide community today. A statistical appendix shows the distribution of the 16,000,000 followers of John Wesley around the globe.

While the book is of primary interest to Methodists, it is an important contribution to the literature of the ecumenical movement as a whole. Bishop Holt interprets loyalty to the Methodist inheritance as supporting and reinforcing the movement of cooperative unity represented by the World Council of Churches. He pictures the Methodist Ecumenical Council as being truly ecumenical.

—Samuel McCrea Cavert

The Way to Security

By Henry C. Link, Doubleday, $2.50.

Like Dr. Link's earlier "Return to Religion," this book will doubtless have a wide appeal to those who have religious impulses and some feeling as to the importance of religion as a social force, but have no serious concern with the theological side. Dr. Link's understanding of the deeper aspects of the Christian faith is not profound, but he undoubtedly helps many people to see their need for spiritual resources. As a succesful consulting psychologist, his advice is widely sought by commercial organizations interested in increasing sales and (if the barbarism can be forgiven) he probably helps to create an atmosphere for the "selling" of religion.

Dr. Link makes a spirited protest against the present emphasis on "social security." He sets this over against the opportunity and the zest of personal adventure. He thinks that to most people "social security" means *material* security and that this can never result in a sound sense of *personal* security. He rightly insists on individual responsibility as the basic element in the development of character. He sometime seems, however, to think of the person as almost in a social vacuum.

Dr. Link has a concern to help people out of their state of fear and anxiety and to inculcate an understanding of what mature personality is. He gives sound counsel on many practical problems, such as marriage, the training of children, the place of authority and discipline in life, and the maintenance of relaxation in the midst of the pressure of modern living.

The best thing about the book is the stress on religious principles as a guide for living, in contrast with the modern overemphasis on economic efficiency and the preoccupation with science and technology.

—Samuel McCrea Cavert

Europe and America

By Daniel Jenkins, Westminster Press.

If the churches of America and of Europe are to play a significant role in furthering international understanding and goodwill, it is essential that they really understand each other. This fact lends importance to this book by a young Free Church minister of England who has had the opportunity of extended graduate study in our country.

In addition to being a thorough student in the library and lecture hall, Mr. Jenkins has been a thoughtful observer of American life, especially in its religious and educational aspects. This little volume gives us an interesting picture of ourselves as well as interpreting us to the author's fellow-countrymen on the other side of the Atlantic.

Mr. Jenkins effectively demolishes such stereotyped ideas as that all Europeans are dominated by continental orthodoxy or that the Anglo-Catholic point of view represents nothing but reaction.

In his appraisal of the present ecumenical situation Mr. Jenkins concludes that British Christians are contributing most in the realm of theological insight, in the recovery of churchmanship and in the participation of the laity in creative Christian thinking. The best contribution of American Christianity seems to him to be its dynamic vigor and youthful spirit.

The question which concerns Mr. Jenkins most is how America is going to use its tremendous power. He sees this as a question on which the future of mankind may hang. Impressed by the wealth of America as compared with Europe, he intimates that a major problem of the American churches is "how to help America to become the rich man who enters the Kingdom of God."

—Samuel McCrea Cavert

Faith, Purpose and Power

By James P. Warburg, Farrar, Straus & Co., New York, $2.00.

Mr. Warburg is one of our more useful citizens because of a vivid sense of personal responsibility for American foreign policy. His books, pamphlets, and memoranda to Congressional committees are valiant attempts to persuade the American people and their government to follow bold policies of a positive character. In this current work, he advocates a more vigorous and better integrated program of international development linked with an approach to a limited world government. While the obstacles to such a program are not given the attention they deserve, it is good, at a time when men are so prone to take counsel of their fears, to hear a confident plea for creative policies. The term "faith" in the title may be somewhat misleading, since it refers principally to "belief in our ability 'to make the noblest and best prevail' ". This is a stimulating, if not profound, tract for the times.

Richard M. Fagley

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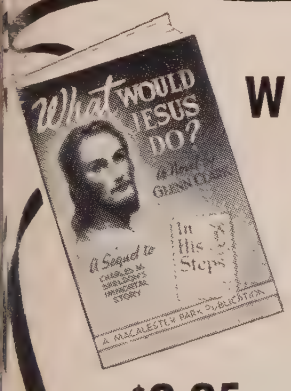

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The Church's Singular Task

By Oscar W. Carlson, Board of Publications of the United Lutheran Church in America. Philadelphia, Pa., ???

The author of this book of five chapters on evangelism is Oscar W. Carlson, pastor of the Ascension Evangelical Lutheran Church, Baltimore, Md. These five chapters were given in 1950 under the sponsorship of the Knubel-Miller Foundation of the United Lutheran Church in America.

It is a well written book and valuable for pastors, teachers and concerned laymen. The chapter on the "Semantics of Evangelism" is thought provoking. One of the author's statements in this chapter is, "As I see the Church's singular task of bringing people into the redemptive fellowship with God in Christ, the determinant factor in its fulfillment is the art of communicating the Gospel." In this chapter, "Our attention will be directed to the crucial importance of finding the right words to translate the divine sign, of transmitting the Word of God through the thought patterns of people living in the last half of the twentieth century, of keeping faith once delivered to the saints in literary casts which preserve its meaning, potency, beauty and radiance. Our function as pastor-teachers is to build fire out of words."

It is a pleasure to recommend this book which casts a strong light on the road ahead for evangelism.

—Jesse M. Bader

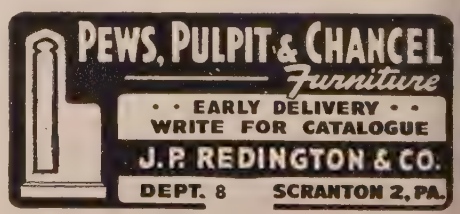
The Pendle Hill Reader

Edited by Herrymon Maurer, Harper & Bros., New York, $2.75.

Pendle Hill is a Quaker community, located near Philadelphia, devoted to the fostering of a shared experience in learning more about the Christian way of life. It combines three emphases—worship, work and study—in a disciplined daily regime. From time to time pamphlets are issued as a part of the Pendle Hill program, dealing chiefly with the basic problems of the inner life, though not in isolation from the other problems of civilization.

The "Reader" is a collection of eight of the previous pamphlet publications, with an introduction by Elton Trueblood. Thomas R. Kelly and Rufus M. Jones, who are no longer living but whose contributions to the life of devotion are lasting, write respectively on "The Reality of the Spiritual World" and "Rethinking Quaker Principles." The best known of the selections is Arnold J. Toynbee's "Christianity and Civilization." Douglas V. Steere deals with "Community and Worship" in relation to each other. Emil Fuchs, who was at Pendle Hill as a refugee from Nazi Germany, writes in an autobiographical vein on "Christ and Catastrophe." Other contributions are "The Quaker Doctrine of Inward Peace" by Howard H. Brinton, "The Self to the Self" by Dora Wilson, and "Our Hearts Are Restless" by Gilbert Kilpack.

—Samuel McCrea Cavert



The Valley of the Shadow

By Hanns Lilje, Muhlenberg Press, Philadelphia, Pa., $1.25.

This book of eight brief chapters is the restrained, direct, profound and moving commentary of a great Christian of true martyr spirit. He was snatched from death only by the timely arrival in 1945 of the American Army at the doors of his Nuremberg prison.

To one who, like the present reviewer, has known not only the author but many of those whose fate he describes the book is a sacred and beautiful testament of modern faith replete with evidence that the triumph of life over death is not in any sense a thing of the past.

Since so large a part of the Christian Church today faces the same sort of persecution which the Nazis inflicted on Dr. (now Bishop) Lilje, it is important that those who think themselves quite safe from any such tragic experience should enter into the silent suffering of one who managed with peculiar insight and power to lift it into the very atmosphere of Calvary.

Few more powerful bits of writing have come out of the recent sufferings of Christians under the Cross. The fact that its author has often visited America and is known to many in this country for his work in the Student Christian Movement, in the Lutheran World Federation and in the World Council Assembly at Amsterdam adds to the interest which the intrinsic merit of the little volume will arouse in any reader anywhere — excepting among communists who work and "mediate" for the destruction of faith in the only Lord of Life.

Henry Smith Leiper

Wake Up or Blow Up

By Frank C. Laubach, Fleming H. Revell Co., New York, $2.00.

The missionary who has become the greatest living teacher of illiterate peoples pours into this book all the ardor of his compassionate soul for the underprivileged masses of the world. It is a moving and a challenging document. His central message is that in this atomic era the one hope of a decent future for mankind—or even for ourselves—is in taking the Christian principle of love seriously and translating it into practical programs for raising the standards of living in the less fortunate nations.

In such an effort on the part of the American people Dr. Laubach sees not only a great Christian witness but also the positive answer to communism. The communists, he points out, make headway by offering specious promises to those who are wretched and discontented. Christianity, he is profoundly convinced, has the true answer to their need but the answer will be believed only as it is seen in action on a generous scale.

Dr. Laubach's point of view may seem over-idealistic at certain points. He apparently does not feel the necessity, for example, of increasing our military strength as a measure of preserving peace and freedom against aggression. But the spirit of this devoted missionary is certainly what our confused and frustrated world needs. Moreover, much of his book is down-to-earth realism for the long run. He gives a graphic picture of the hunger, the ignorance and the ill-health of great sections of the globe and of the possibilities for help which lie in American hands. His book is an impassioned plea to the American churches to multiply many-fold their support of the missionary movement, and also to the American government to go vastly further in its "Point Four" program of technical assistance to underdeveloped peoples.

—Samuel McCrea Cavert

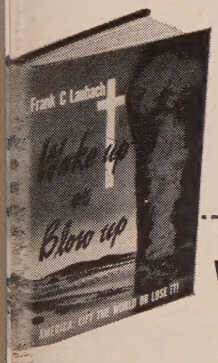
Christ and Community

By Gilbert A. Beaver, Association Press, New York, $3.00.

Gilbert Beaver is a man who has given his life, quietly and simply, to pioneering in the Christian way of love. His farm, forty miles or so from New York, is a center both of discussion and experiment for thoughtful people who are seeking the fuller meaning of Christian living together.

His book begins in an exploration of Jesus' teaching and its relevance to human society. The New Testament viewpoint is determinative throughout. The author has read widely, especially in the fields of religion and social science, and has developed a philosophy of life which has spiritual depth and breadth. His own point of view is radical in the sense of taking Jesus' message with intense earnestness, as it applies, for example, to man's attitude toward his possessions and toward inter-racial and international fellowship. His outlook, however, is less that of the social reformer than of the saint. He knows that it is the inner quality of life that is the saving factor in society. He, therefore, puts his main emphasis on prayer and personal fellowship with God as the necessary foundation of true fellowship with men. The ideas of the book are familiar ones but they are put forward with a sincerity that makes them search the heart.

Samuel McCrea Cavert



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The Sources of Love and Fear

By M. Bevan-Brown. Vanguard Press, New York, $2.50.

Dr. Bevan-Brown, eminent for thirty years as a psychiatrist first in London and then in New Zealand, sets forth the fact that much mental and emotional illness has its roots in the earliest years. He gives special attention to the first year. To help parents, therefore, to give children the most wholesome nurture, rather than an early start fraught with danger, is a matter of paramount importance.

He indicates the qualities required in psychotherapy as "a genuine sympathy, a quiet and unobtrusive friendliness, the total absence of criticism, superiority, moralizing or argument and the presence of a high degree of patience and tolerance." (p. 34.) These qualities we note offer much to the task of parenthood also.

The mother represents for the child his first relationships, sensuous, personal, social, and especially his first love relationship. These set a pattern for his subsequent adjustments. The father enters into this picture but his importance is secondary to that of the mother.

For a child to feel ignored, rejected, undervalued, disapproved of, scolded, punished, frustrated, discouraged, intimidated or frightened brings danger of mental and emotional illness.

In the positive side the chief requirement is that the child feel that he is loved and treasured. A first need is the feeling of security. A second is a happy sensuous experience with his mother. Nutrition is not merely a matter of chemistry but also a psychological and social matter. The author points out the great importance of having the child fed from his mother's breast in a mutual relationship of love and happiness. Back of this he finds great psychological values in the natural method of child birth. This is effectively illustrated in some of the case studies.

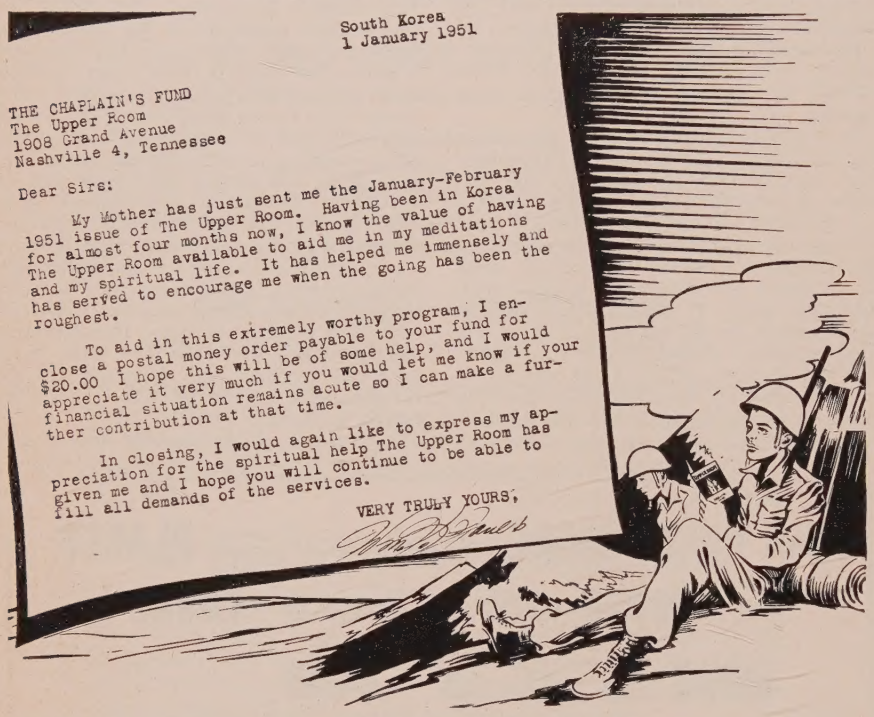
In the feeling of being fully and happily accepted by his mother the child gets a feeling of oneness with her. This feeling provides a tone and pattern for later personal adjustments. On the other hand an infant deprived of adequate loving and treasuring will tend to be an inadequate person especially in marital and parental relationships.

Not only do personal maladjustments and mental and emotional illnessess stem largely from inadequate nurture but so also do much delinquency, crime and physical illness.

The influence of religion should aid the understanding of the psychological factors which prevent fears, anxieties and hatreds and those which foster love and confidence. Such understanding is prerequisite to sound moral training. Otherwise moral and religious efforts may bring about the opposite of what they intend.

This book, put out with scientific humility and yet with awareness of the paramount importance of the issues with which it deals, is a challenge to professional workers and at the same time one which has much meat for parents.

—Leland Foster Wood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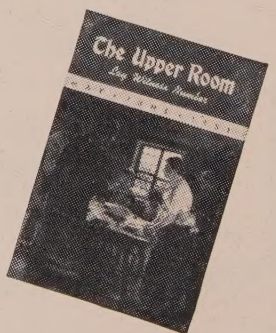

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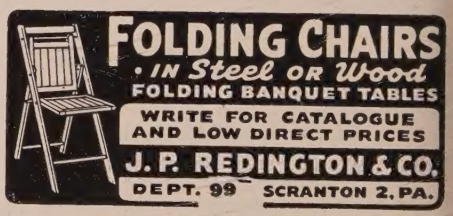

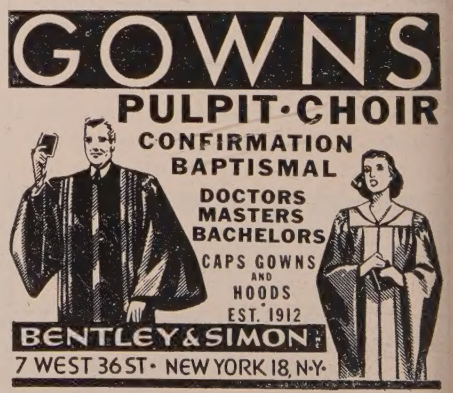

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